Jewish Chronicle {October 13, 1916
Tishri 16, 5677.

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סֵפֶר זִכָּרוֹן
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The Prepaid Charge for Announcements of Births, Marriages, Deaths, &c., is 4/6 for 4 lines—about 24 words—and 9d. per line after. Death and In Memoriam Announcements inserted with mourning border are charged at double rates. *All announcements sent by post must be accompanied by the name and address of sender.*

NOTICE.

Insertion of Family Announcements which reach the Office later than 11 o'clock Wednesday Morning cannot be included in the current week's issue. INSERTION OF ANY ADVERTISEMENT IS NOT GUARANTEED.

The Editor cannot undertake to be responsible for the return of rejected MSS.

Births.

CLARKE.—On the 8th of October, at 34, Heber-road, Cricklewood, N.W., to Mr. and Mrs. Samuel Clarke (neé Amie Barnett), a son.

ISAACS.—On the 4th of October, 1916, at her mother's residence, 195, Kentish Town-road, N.W., to the wife of Mr. John Isaacs, of 24, Maclise-road, West Kensington, a son. Bris Milah on Sunday, the 15th inst., at 4 o'clock. No cards.

LEVINE.—On the 28th of September, at 24, Sandyford-place, Glasgow, West, the wife of Jack Levine, Acting Paymaster, Army Pay Office, Preston, a daughter.

LUCAS.—On the 4th of October, to Mr. and Mrs. J. Lucas (née Harriett Benjamin), 123, Western-road, Brighton, a daughter.

Barmitzvah.

FRYDE.—David, youngest son of Mr. and Mrs. A. Fryde, of 75, Hofmeyr-street, Cape Town, S. A., late of Sunderland, will read a portion of the Law at the Gardens Synagogue on Saturday, October 21st.

KOSSICK.—Sidney, the youngest son of Mr. and Mrs. M. Kossick, of 250, Jesmond-road, Newcastle, will read a portion of the Law and Maftir in the Jesmond Synagogue on שבת בראשית.

ZAKHEIM.—Montague Martin, eldest son of Mr. and Mrs. Martin Zakheim, 315, Mile End-road, will read a portion of the Law at the East London Synagogue on שבת בראשית, October 21st, 1916. "At Home" after service until 3 o'clock; evening from 6, at Bonn's Hotel, Great Prescott-street.

Betrothals.

BROCKMAN : WOOD.—Martha, youngest daughter of Mr. and Mrs. Brockman, 71, Westmoreland-road, Newcastle, to Abe, third son of Mr. Jacob Wood, of 17, Westward-street, Middlesbrough.

GOODMAN : BARNARD.—Sophie, youngest daughter of Mrs. J. and the late D. Goodman, of 127, Hanbury-street, E., to Phil, only son of Mrs. S. and the late I. Barnard, of Bermondsey.

STATMAN : SOLOMONS.—Cissy, elder daughter of Mr. and Mrs. C. Statman, of 51, Myddelton-square, E.C., to Dave, youngest son of Mr. and Mrs. S. Solomons, of 6, Gresham-road, Brixton, S.W.

NOTICE.

Next week's issue of the Jewish Chronicle will, in consequence of the Holy Days, **go to Press**

On TUESDAY MORNING

and will be published on WEDNESDAY next.

All ADVERTISEMENTS for insertion in that issue must reach the office, 2, Finsbury Square, E.C., NOT LATER THAN

MONDAY EVENING NEXT (October 16th).

Marriage.

KAYE : JAFFE.—On the 10th of October, May Rosetta Kaye, youngest daughter of Morris Jacobs, to Albert Jaffé.

Golden Wedding.

SCHOTT : LOTINGA.—On the 17th of October, 1866, at the Synagogue, West Hartlepool, Jacob Schott to Sarah Lotinga, of Sunderland. At home, Sunday, October 22nd, 3 to 6. No cards.—7, Queen's-road, Linthorpe, Middlesbrough.

Deaths.

BENJAMIN.—On Tuesday, the 3rd of October, 6th Tishri, at 13, Mexboro-avenue, Leeds, Fanny, aged 69, the dearly beloved wife of Hyman and darling mother of Mrs. Jacob Levy, of 8, Challover-terrace West, South Shields; Mrs. Simon Cristol, 23, Maynard-street-gardens, Cape Town; Mrs. Walter C. Cowan, 75, Grange-avenue, Leeds; and Mrs. Abraham Saffer, 10, Harehills-avenue, Leeds, and Morris, Phil, Max, Louis, and Amelia. Deeply mourned by her heartbroken husband, daughters, sons, sons-in-law, grandchildren, relatives, and a large circle of friends. "A true mother in Israel." May her dear soul rest in peace. Amen,

COHEN.—On Tuesday, the 19th of September, after a short illness, Nathan Cohen, aged 37, the most beloved husband of Esther Cohen, 15, Gloucester-street, Cardiff. Deeply mourned by his broken-hearted wife, sons and daughters, relatives, and members of the Order Achei Brith and Grand Order of Israel. God rest his dear soul in peace. Amen. Gone, but never to be forgotten. American papers please copy.

GOLDSTEIN.—On the 5th of October, at 66, Downs Park-road, Dalston, Mary, the beloved wife of Solomon Goldstein. Deeply mourned.

WANT.—On the 5th of October, at 20, Elm-street, Manchester, in her 77th year, Augusta, the beloved mother of Mrs. J. Shock, 211, Wavertree-road, Liverpool, and Mr. Samuel Want, of Mafeking, South Africa. Deeply mourned by her sorrowing son, daughter, son-in-law, daughter-in-law, grandchildren, relatives and friends. May her dear soul rest in peace.

YAFFE.—On the 5th of Tishri—October 2nd, Max. Deeply mourned by sorrowing wife and sons.—4, St. Mary's-road, Sheffield.

KILLED IN ACTION.

ASHER.—On the 6th of Tishri (October 3rd), of wounds recently received in action in France, Private Sydney Asher, Yorks and Lancs., beloved and only son of Mr. and Mrs. H. Asher, 8, Cuba-street, Sunderland.

LEVY.—On the 2nd of October, John' aged 19, beloved son of Lilly and the late Isaac Levy, of 9B, Pope's-road, Brixton, killed in action in France. Deeply mourned by his brokenhearted mother, sisters, brothers, grandfather, aunts and uncles, and beloved by all who knew him. Gone, but never to be forgotten. May his dear soul rest in peace. Shiva at above address.

MYERS.—On the 13th of September Pte. John Myers, Rifle Brigade, aged 24, second son of Mrs. P. and the late Solly Myers. Deeply mourned by his sorrowing mother, sister Bessie, and brothers, Ptes. Phil and Jim Myers, of 1st Surrey Rifles, Alf and Dave. Shiva to commence October 21st at 75, Grosvenor-road, Upton-lane, Forest Gate. Rest in peace.

In Memoriam.

COHEN.—In loving and devoted memory of our darling husband and father, Bertie Cohen, called to rest Tishri 18th, 1904. Ever mourned.—78, Wigmore-street, Cavendish-square, W.

GOLDSTEIN.—In loving memory of my darling mother, Betsy Goldstein, who passed away October 16th, 1915—Tishri 16th, 5676. May her dear soul rest in peace. — Mrs. M. Strachan, 11, MacDonall-road, Edinburgh.

GOLDSTEIN.—In loving memory of my darling mother, Betsy Goldstein, who passed away October 16th, 1915—Tishri 16th, 5676. May her dear soul rest in peace.—Mrs. M. Speculand, 27, Kingsburgh-road, Murrayfield, Edinburgh.

GOLDSTEIN.—In loving memory of our darling mother, Betsy Goldstein, who passed away October 16th, 1915—Tishri 16th, 5676. Inserted by her sorrowing children, Lance-Corpl. Abe, Lance-Corpl. Samuel, also David, Rachel, and Annie.

JACOBS.—In ever loving remembrance of our beloved mother, Sarah Jacobs, wife of the late lamented Emanuel Jacobs, of Exeter, who departed this life on October 10th, 1899. God rest her dear soul. Gone from our sight, but to memory ever dear.

LIVINGSTONE.—In loving memory of Gustav Livingstone, son of the late Mrs. Rosalie Lang, who died October 10th, 1898. God rest his soul in peace.

MYERS.—In loving memory of our dear mother, Maria Myers, late of 3, Bancroft-road, Mile End, who died 20th September, 1896. God rest her dear soul,

PHILLIPS.—In loving memory of our dear husband and father, Wolfe Phillips, late of Newport (Mon.), who died October 20th, 1902—Tishri 19th, 5663.

SOLOMON.—In ever loving memory of our dearly beloved husband and father, Nathaniel Solomon (Henry), of 2, St. Mary's-place, Glasgow, who departed this life Second Day Succoth, 5667—October 4th, 1906. God rest his dear soul in peace. Gone, but never to be forgotten.

Tombstones to be Set.

EMANUEL.—The tombstone to the memory of Annie Emanuel, daughter of the late Alderman S. M. Emanuel, J.P., of Southampton, will be consecrated at the Willesden Cemetery next Sunday, October 15th, at 12 o'clock.

KOSTORIS.—The tombstone in loving memory of the late Mrs. B. Kostoris will be consecrated at Crumpsall Cemetery, Manchester, on Sunday, October 22nd, at 12 o'clock.

Thanks for Condolences

Mr. Israel Mendoza Sons, Daughter and Relatives return thanks for the many kind tokens, visits, letters, cards and telegrams received during their confined mourning for the late Miss Maria Mendoza. — "Jolly Caulkers," 126, Lower-road, Rotherhithe.

Arrivals and Departures.

Mr. M. Perl wishes to inform his many friends that Mrs. Perl and daughter Marie, left London, on the 5th inst., on a visit to South Africa, and they take this opportunity of extending their best wishes for the present year.—40, Dunsmure-road, Stamford-hill, N.

Announcements continued on page 2.

ALLIANCE
Assurance Company, Ltd.
HEAD OFFICE:
BARTHOLOMEW LANE, LONDON, E.C.
Assets Exceed £24,000,000
THE HON.
N. CHARLES ROTHSCHILD,
CHAIRMAN.
The Operations of the Company embrace all branches of Insurance.
Full information respecting Estate Duty & Children's Educational Policies issued by the Company may be obtained on written or personal application to the office at the above address.
ROBERT LEWIS, General Manager.

UNITED SYNAGOGUE.

FIRST DAY TABERNACLES.

Synagogue.	Preacher.
CENTRAL—	Very Rev. the CHIEF RABBI.
EAST LONDON—	Rev. B. N. MICHELSON, B.A.

SABBATH, OCTOBER 14TH.

BAYSWATER—	Very Rev. the CHIEF RABBI.
NEW—	To children, at 12 o'clock Rev. S. LEVY, M.A.

DALSTON SYNAGOGUE.

Special Address to children during Morning Service on שבת חול המועד by Dayan A. FELDMAN.

SPITAL SQUARE SYNAGOGUE.

DAYAN HILLMAN will deliver a SERMON in this Synagogue שבת ח״ה״מ״ סכות חב״מ״ע the 14th inst., during the morning service.

SOUTHEND AND WESTCLIFF CONGREGATION.

THE consecration of a Scroll of the Law, with all appurtenances, presented by Mr. N. Horwitz and family in memory of the late Mrs. Horwitz, will take place on Sunday, 15th inst., at 3 p.m. Congregants and visitors are cordially invited.

BIRMINGHAM BETH HAMEDRASH.

APPLICATIONS are invited for the post of Rabbi, recently vacated by Rabbi S. I. Bloch. Letters with copies of testimonials to be addressed: M. Lovestone, Secretary, Beth Hamedrash, Wrottesley-street.

SOUTH EAST LONDON SYNAGOGUE HEBREW AND RELIGION CLASSES,

NEW CROSS-ROAD, S.E.

TWO Assistant Teachers required for the above classes. Apply to the Rev. N. Goldston, as above.

SOUTHPORT HEBREW CONGREGATION.

THE President begs to acknowledge with thanks the receipt of £5 5s. donation to funds of the congregation, and £5 5s. for distribution among the local V.A.D. Hospitals, from Messrs. J. Weinberg and Sons, of Manchester, on the occasion of the completion of their new factory.

SOUP KITCHEN FOR THE JEWISH POOR.

17-19, BUTLER-STREET, SPITALFIELDS, E.

SUBSCRIBERS and donors to the above Charity are invited to attend the Annual General Meeting, which will be held at the above address on Tuesday next, the 17th inst.

The Chair will be taken by the President, Sir CHARLES S. HENRY, Bart., M.P., at 5.30 o'clock in the afternoon precisely.

AGENDA:

To receive the report of the Committee together with the audited accounts for the season 1915-1916.

To elect Honorary Officers, Auditors, and Committee for the ensuing year.

To consider such other business as may arise.

By order,
J. H. TAYLOR,
Secretary.

ROYAL CONSERVATIORE OF MUSIC AND DRAMATIC ART.

Branches { CLAPTON, STAMFORD HILL and CROYDON.

LESSONS in Pianoforte Playing, Singing and Voice production, Violin, Harmony, Elocution, Stage Dancing and Character Singing. Children's classes at moderate inclusive fees. Over 150 certificates and medals gained by pupils, at the Royal Academy, Trinity College, London College, etc., as officially announced.

For particulars apply
Miss BEATRICE CALMAN,
(Principal),
"Pond House," Clapton.

PLETZKY.—The next of Kin of the Rev. PAUL MOSES FOREST (formerly PLETZKY) deceased, are required to send full particulars of their claim to J. W. Hall (Solicitor) 45, Frederick-street, Sunderland. NOTE.—The parents of the above deceased lived in Russia at the time of deceased's birth and are believed to have emigrated to London with a son and a daughter.

Houses, &c., to be Let or Sold.

TO LET.—The best decorated house in the W.C. district. Immediate possession. Rent £80. Small premium for fixtures. Apply, by letter to Owner, c/o Tayler's, 30, Fleet-street, E.C.

Situations Wanted.

EXPERIENCED Cook wishes situation in superior house. Address, 5,777, Jewish Chronicle.

WANTED, employment as experienced housekeeper; good linguist.—Apply by letter to M. Saunders, 114, Green-lanes, Dalston.

NOTICE.

MISCELLANEOUS ADVERTISEMENTS IN THE "JEWISH CHRONICLE"

ARE CHARGED AS FOLLOWS:

Births, Marriages, Deaths, In Memoriam, etc.	
First four lines	4/6
Each succeeding line	9d.
Synagogues, Societies, Charities, Publishers, etc.	
First four lines	6/0
Each succeeding line	1/0
Per page	£21
Public Companies, Legal and Parliament Notices	
First five lines	12/6
Each succeeding line	1/6
Per page	£30
Auctions	
First five lines	6/0
Each succeeding line	1/0

Trade, Educational, Apartments Wanted, Situations Vacant, etc.	
First five lines	4/0
Each succeeding line	9d.
Houses, Business, etc., To be Let and Sold, Board, etc., Wanted	
First five lines	4/0
Each succeeding line	9d.
Board and Residence Vacant, Situations Wanted	
First five lines	3/0
Each succeeding line	9d.
Social Functions (under diary)	
Per line	1/6
(Minimum two lines).	

A line contains about 6 words of the "Jewish World."

The price charged for Miscellaneous Advertisements, other than Family Announcements, in the "Jewish Chronicle" or the "Jewish World," now includes insertion in both papers.

ALL ADVERTISEMENTS TO BE PREPAID WITH ORDER.

Situations Vacant.

COOK required for small family in Hampstead district; good home; foreigner preferred; good references. Apply, 5,562, Jewish Chronicle.

DRESSMAKING.—Hands wanted at once; good wages; constant employment. Apply, Josephine, 11, Wardour-street, Leicester-square.

GENERAL Servant wanted; plain cooking; small family; good wages given; must have good references. Write or call, Fine, 3, Addison-street, Nottingham.

TARBUSCH or Fez Foreman.—Wanted, expert working foreman, with full knowledge of process of manufacture and of necessary machinery; good men only need apply, in writing, in the first instance, to Box No. 30, care of Express Publicity Company, Egypt House, New Broad-street, E.C.

WANTED good plain cook; small family; non-basement house.—X. Y. Z., c/o Owens, 11, Goldhurst-terrace, Hampstead.

WANTED an experienced Manageress for a High-class Boarding House.—Address, 5,798, Jewish Chronicle.

WANTED superior Jewish cook-housekeeper for small family; servant kept. —41, Sandon-road, Edgbaston, Birmingham.

WATCHMAKER wanted; must be thoroughly experienced in English and foreign work; £3 10s. weekly; permanency to capable man.—Applicants to state age and reference to H. L. Brown and Son, Ltd. Sheffield.

YOUNG lady required as saleswoman by high-class firm of Court Dressmakers; permanent position; splendid opening for a really clever young lady.—Apply Phillips and Sons, 58, Regent-street, W.

Educational.

GUILDHALL SCHOOL OF MUSIC.

John Carpenter-street, Victoria Embankment, E.C.
Established by the Corporation of London.
Principal:—LANDON RONALD.

COMPLETE MUSICAL EDUCATION at inclusive fee. AUTUMN TERM BEGAN SEPT. 18th.

PRIVATE LESSONS are given in all musical subjects and STAGE TRAINING, in Elocution, Gesture, Stage Dancing, Fencing, and OPERA.

The Orchestra conducted by the Principal and his Assistants. Prospectus and Syllabus of Local Centre and Local Schools Examinations (open to general public) free. Tel. Central 4459.

H. SAXE WYNDHAM, Secretary.

CLAPTON PRIVATE HEBREW CLASSES held at 88, Lea Bridge-road, on Saturdays and Sundays at 12; Wednesdays at 4 p.m.; highest references; Barmitzvahs.

FRANCES FELDMAN visits and receives pupils for elocution, dancing, pianoforte, and refined drawing-room entertainments; highest recommendations from present pupils. —91, Addison-gardens, W. Tel. Hammersmith 556.

MISS K. Leighton, Silver Med. Cert. Sc Arts; Voice Cultivation and Singing; songs coached; latest successes include Misses Doris Trevelyan, Bella Terry, Marie Earle, etc.—109, Sutherland-avenue, Maida Vale. Canonbury and Stoke Newington visited twice weekly.

PIANO and Violin Taught on psychological methods; testimonials from parents and pupils.—Mr. P. Abrahams, Gold and Silver Medalist L.A.M., 21, Craven-walk, Stamford Hill, N.

Studios: } ÆOLIAN HALL, New Bond-st., W.
'Phone } and
1015 Padd. } 88, Sutherland-avenue, W.

MR. ARTHUR FRIEDLANDER, A.R.C.M., A.R.P.S., receives pupils for Singing, Piano and Violin. Over 50 successes at exams. Special attention given to Juniors. Terms and interview write above.

Board, &c., Wanted.

A CITY gentleman would like to be received as paying guest, in refined private family, (not orthodox and no boarding house), young society; Kensington, Hampstead or Cricklewood; state terms. Address, 5,785, Jewish Chronicle.

Board and Residence.

LONDON.

A FEW Students or other ladies or gentlemen can be received as paying guests; good home, large house, garden, telephone; easy access to City and West End.—Miss Chapman, 368, Finchley-road, Hampstead.

A GOOD English home with every comfort; electric light; constant hot water; close to C.L.R. and Piccadilly Tubes.—91, Addison-gardens, Kensington. Telephone appointment, Hammersmith 556.

A HOME from Home—A lady living in Cricklewood, close to Willesden Green Station, is desirous of receiving paying guests. Apply C., 82, Walm-lane, Cricklewood.

A LADY could accommodate one or two gentlemen or lady and gentleman as paying guests or resident; every home comfort.—57, Parkholme-road (three minutes from Dalston Junction.

BOARD residence for gentlemen in private English family; terms 24s. inclusive; close to tube for city and West End; young cheerful society.—56, Portsdown-road, Maida Vale.

BRONDESBURY.—City gents and city ladies; close to Met. and N.L. stations, also motors; easy access to all parts; every comfort; liberal table; young musical society; phone; moderate terms (inclusive).—7, Exeter-road.

BRONDESBURY.—Lady living in a well-furnished house, with pretty garden, would receive two or three paying guests, who would have every home comfort; not orthodox; moderate terms, inclusive.—6, Exeter-road.

CANONBURY.—Board - residence; easy access to all parts; every home comfort.—Apply, 43, Ferntower-road.

GOLDERS GREEN.—Hampstead Garden Suburb.—Two or three paying guests will be welcomed in refined orthodox family. —Address, 6, Willifield - green, Golder's Green, N.W.

40 CHRISTCHURCH-AVENUE, London, N.W.—The Misses Barnett now have a vacancy; four minutes from Brondesbury Met.; also at 250, Elgin-avenue, Maida Vale, W., near Tube.

ENGLISH Orthodox private family, well connected, with young, bright society; can receive 2 or 3 gentlemen, or family; liberal table.—100, Broadhurst-gardens, Hampstead.

MRS. SUMMERFIELD, 78, Shoot-up-Hill N.W. has a larger house than she requires and would like to receive 3 or 4 paying guests in her well furnished and appointed home.—'Phone Hampstead 370.

"MAPLE DURHAM," 36, Quex-road, West Hampstead.—Superior board and residence; well-furnished rooms; individual taste studied; vacancy now.—Mrs. White. 'Phone Hampstead 7284.

WEST HAMPSTEAD.—Refined home in English family; large double or single bedrooms; electric; bath; good catering; close Met., motors,—22, Dennington-park-road.

PROVINCES.

BIRMINGHAM.—Board - residence; comfortable and superior; moderate; permanent or temporary; refined home; all modern conveniences.—Mrs. Lewis, 55, Beaufort-road, Edgbaston.

BOURNEMOUTH.—Argyle House, 185, Holdenhurst-road.—Mrs. A. Schlom (late Folkestone). — Superior Board-residence; orthodox; moderate terms; bath (h. & c.); home comforts; near sea and gardens.

BOURNEMOUTH. — 1, Wootton - mount, Wootton-gardens.—Private board-residence; excellent position; 3 minutes from Sea, Gardens, and Synagogue; orthodox; moderate terms.—Mrs. M. Weinshanker.

BOURNEMOUTH. — Paying guests received; select; strictly orthodox; large gardens; big and lofty rooms; near Central Station and Sea. Apply M. Bernstein, Porchester Grange," 7, Porchester-road.

BOURNEMOUTH.—Superior Board-residence; orthodox; highly recommended; near sea and station; terms moderate and inclusive.—"Sunnyview," Southcote-road.—Mrs. Goldfar (late of Edinburgh).

BRIGHTON.—Granville House, Board-residence; 2 minutes' sea, West Pier and lawns; every home comfort; excellent cuisine; moderate terms.—Mrs. Goldstein, 55, Montpelier-road.

BRIGHTON.—Madrid House, 41, Regency-square.—Board and Residence; strictly kosher; excellent cuisine; every home comfort studied; terms moderate; facing sea. Proprietress, Mrs. Harris.

LLANDUDNO.—Mizpah, St. David's Rd.—Charming residence; recently built; all modern improvements; electric light throughout; south-west aspect; near promenade; non-residents may join at meals; strictly orthodox. Apply: Mrs. E. BERRY.

MANCHESTER.—Clare House, 383 and 385, Bury New-road, Higher Broughton. Commercial and private Boarding House; separate commercial room; modern convenience; easy access to City stations; terms moderate; 'Phone: 289, Higher Broughton.

NOTTINGHAM.—Mrs. Robinson (late of Bridlington) wishes to inform her customers that she has opened a commercial and private boarding-house, at 5, Stratford-square, Shakespeare-street; terms moderate; non-residents may join at meals.

SOUTHPORT.—Superior apartments, or board-residence, close to Promenade and Links; electric light; liberal table, strictly orthodox; home comforts; highly recommended.—Mrs. Jacobs, 18, Alexandra-road.

New Year Greeting.

COHEN.—Mr. and Mrs. Sam Cohen and family, Gwanda, Rhodesia (formerly of Manchester), wish their relatives and friends a happy and prosperous New Year.

Miscellaneous.

GRAMOPHONE, 25-guinea model, beautiful hornless drawing-room cabinet, inlaid Sheraton, height 4 ft., record cupboard enclosed, powerful motor, quantity celebrated records; approval willingly; accept 5½ guineas.—3, Aubert-park, Highbury Park, London, N.

PUNCH AND JUDY and all Children's Entertainments supplied by James Portland, the famous Conjurer, 39, Sinclair-road, Kensington, W. Telephone, Hammersmith 1131.

THE Carlton Society Entertainers have vacancies for ladies and gentlemen to join their Concert Party. Apply at once to Miss Rosa Simons, 61, Evering-road, Stoke Newington, N.

WANTED at once, Ladies', Gents' and Children's left-off clothing, underwear, footwear, household linen, curtains, etc.; highest prices given; appointments by post.—I. Davis, 58, Stoke Newington-road, N.

COCKERELL'S COALS.

GEO. J. COCKERELL and CO.
TOWER HOUSE, TRINITY SQ., E.C.

Coal Merchants to His Majesty the King

Cockerell's House Coal	34/0
Cockerell's Best Kitchen	33/0
Cockerell's House Nuts	33/0
Cockerell's Best Cobbles	33/0
Cockerell's Hard Cobbles	32/0
Cockerell's Kitchen Nuts	32/0
Cockerell's Tower Kitcheners ...	32/0
Cockerell's Stove Coal	31/0

Best Coal and all other descriptions at lowest prices. Local prices South of Thames. Enquiries invited for truck loads to country stations.

Tel. "Wallsend London."
'Phone, Avenue 3230 (5 lines).
Incorporated with Rickett Cockerell & Co., Ltd.

TANKS ARE QUEER FISH.
The Huns don't like them half as much as they'd like the delicious fresh sea-fish you get at
COPE BROS.
Fishmongers.

BRANCHES:
10, THE BROADWAY, STAMFORD HILL. Tel. No. 75 DALSTON.
16, HIGH STREET, HAMPSTEAD. Tel. No. 528 NORTH.
173, WEST END LANE, HAMPSTEAD. Tel. No. 2898 HAMPSTEAD.
83, GOLDER'S GREEN ROAD. Tel. No. 1130 FINCHLEY.
10, LAUDERDALE PARADE, MAIDA VALE. Tel. No. 562 PADDINGTON.
2, THE BRIDGE, EALING COMMON STATION. Tel. No. 44 EALING.
7, RUSSELL GARDENS, KENSINGTON. Tel. No. 3000 PARK (3 lines).
76/77, BUCKINGHAM GATE, S.W. Tel. No. 4581 VICTORIA.
113, HIGH ROAD, STREATHAM. Tel. No. 26 STREATHAM
78, HIGH STREET, WIMBLEDON. Tel. No. 1676 WIMBLEDON.
315, HIGH ROAD, BRONDESBURY. Tel. No. 3948 PADDINGTON.
31, THE BROADWAY, EALING, W. Tel. No. 358 EALING.

55, Belsize Park Gardens.
Miss Maria Somers has now vacancies.
Telephone 242 Hampstead, N.W.

BRIGHTON 32, CLARENCE SQUARE.
Mrs. ROSENBLATT, of Ramsgate, wishes to inform her numerous friends that she has removed her boarding house to above. Two minutes' se

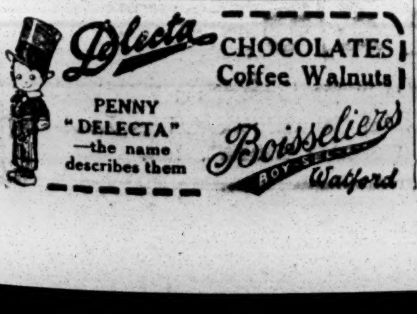
Mrs. DAVID HART
132a, King's Road, BRIGHTON,
Opposite West Pier,
Is Open to take a few Paying Guests
Strictly Orthodox.

BRIGHTON Mrs. SOLOMON, 45, Grand Parade
Board-residence; also apartments furnished for Jewish families during the winter months; two minutes from sea; facing Victoria Gardens; terms moderate.

EGYPTIAN blend CIGARETTES.
4s. 6d. per 100, or 40s. per 1,000. Extra 6s 6d. per 100, or 55s. per 1,000. The finest quality that has ever been produced. Over 40 years' reputation They are acknowledged to be the best. Samples on application.—PASSOW BROS., 3, Lower John-street, London, W.

NOTICE.
Miss Blanche Troubman
now personally attends at her dental surgery,
86, High Street, Whitechapel, E.
(Telephone: London Wall 4798.)
No connection with similar name in London.

HORLICKS Malted Milk
COCOA Sustaining and Healthful
Also HORLICKS M.M. packet Chocolate of all Chemists and Grocers Watford



Delecta CHOCOLATES Coffee Walnuts
PENNY "DELECTA" —the name describes them
Boisseliers ROY-SEL-IER Watford

Eastbourne Camberley House 27 & 29, Elms Ave.
Strictly Kosher Boarding Establishment.
Fine lofty bedrooms overlooking sea; large dining room; separate tables; drawing room; terms moderate and inclusive. Non-residents may join at meals. Prop.—H. GILLWATER.

LIVERPOOL.
The Central Private Hotel & Kosher Restaurant
19 & 21, Seymour St. Prop. Mrs. N. Finkelstne.

WESTCLIFF-ON-SEA.
MRS. & MISS BOTIBOL
High-Class Boarding House,
37-39, COBHAM ROAD,
Have their Annexe adjoining their house.
Non-residents may join at meals.

CANCER HOSPITAL (FREE).
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FRIDAY, OCTOBER 13, 1916—5677.

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FORTHCOMING MEETINGS.

SUNDAY, October 15.

Council of United Jewish Friendly Societies, Annual Conference, Camperdown House, Half-moon Passage, 11.

MONDAY, October 16.

Jewish Board of Guardians, Temporary Allowance Committee (rota), 3.

TUESDAY, October 17.

Jewish Board of Guardians, Fixed Allowance Committee (rota), 3; Relief Committee (rota), 4.

Soup Kitchen for Jewish Poor, Annual Meeting of Donors and Subscribers, 5.30; General Committee, 6; Investigating and Distributing Sub-Committee, 6.30; 17-19, Butler Street, Spitalfields.

LITERARY AND SOCIAL FUNCTIONS.

(Announcements of Social Functions may be inserted under this heading at the charge of 1/6 per line (minimum two lines).

SUNDAY, October 15.

New Era Circle, Special General Meeting, Library, Toynbee Hall, 6.30.

Stamford Hill Social and Literary Society, Inaugural Conversazione and Presidential Address by Rev. S. Levy, Marcus Samuel Hall, 6.30.

Association of Jewish Students, Inaugural Debate (Openers, Messrs. C. Gallop and M. Trachtenberg), Central Synagogue Chambers, 36, Hallam Street, 7.

CALENDAR NOTES FOR THE WEEK.

OCTOBER 13 to OCTOBER 19—TISHRI 16 to TISHRI 22.

			Portion:	Haphtorah:
FRIDAY	Tishri 16 (30 Days) Second Day Tabernacles	Oct. 13	Levit. xxii. 26 to xxiii. 44 and Num. xxix. 12-16 **Sabbath begins at 4.30**	I. Kings viii. 2-21
SABBATH	Tishri 17	Oct. 14	Exod. xxxiii. 12 to xxxiv. 26 and Num. xxix. 17-22 **Sabbath ends at 5.50***	Ezekiel xxxviii. 18 to xxxix. 16
WED.	Tishri 21 Hoshana Rabba	Oct. 18		
THURS.	Tishri 22 Shemini Etseret	Oct. 19	Deut. xiv. 22 to xvi. 17 and Num. xxix. 35 to xxx. 1	I. Kings viii. 54-66

** This is the time for London. The time for other places is given in Valentine's Hebrew Almanac.*

The **Feast of Tabernacles** began on Wednesday evening at 5.

Friday next will be Simchas Torah. Sabbath will begin at 4.30.

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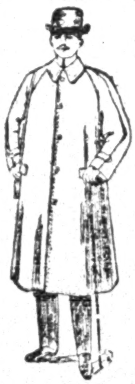

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The Week.

◆

TABERNACLES.

BY a sequence which breathes the true spirit of Judaism the festival is following the Fast, and for the next few days we will all, in the words of the Divine ordinance, "surely rejoice." This following of joy upon the heels of self-examination and reflection is full of modern meaning, as is so much in this virile Judaism of ours. To-day, in the world at large, is the day of destruction. But if we listen to the lesson of our creed, we shall lift up our eyes to the dawning day beyond. The time of destruction must and will be followed by the hour of re-creation. From the jaws of ruin we must snatch happiness and life out of death. The Succah itself—no fixed structure—typifies, not stand-still, but progress. Its roof, almost open to the sky and fragrant with Nature, denotes whither that progress should tend. We can celebrate this charming festival with a double joyousness this year, therefore, for it cheers us in this hour of adversity and buoys us up with the eternal hope of human advancement. But especially for Jews has the harvest festival its vital message. It points back to a past from which is drawn much of the Jewish hope of the future. The Jew has been living an unnatural life, divorced from the soil, the source of life. Succoth beckons him thereto again, and this self-same war comes to help the retrospect. For there is no doubt that when hostilities have ceased many of the men who have lived the open life of the country will shrink from a return to the stifling town. The war has taken many of those comprised in the Jewry of these isles, a town-bred Jewry for generations, to the field; and the new life will work a revolution. It will be a beneficent revolution, for a city-reared people is the prey of countless disintegrating influences; while on the country-side alone comes not only the conservative spirit, but also that reverence for the infinite which springs from constant contact with and daily reliance upon it. Our contributor "MENTOR," last week spoke of the failing spirit of our congregations, which is responsible for the non-attractiveness of the synagogue. That spirit will revive in the stimulating breezes and even the storms of the country, and if Succoth can brace us by its agricultural memories, to help and encourage a "back to the land" movement, much of the ill that our contributor deplores may be set right again. The grand old Jewish harvest festivals will acquire a new and richer meaning. The old faith will refasten itself upon our affections, and many of the religious controversies which have troubled our consciences may be moderated, if not stilled, for ever. And there is another thought that needs to be spoken. What would a great agricultural Jewry flourishing in the old Land of Promise mean to the hopes and the loyalty of the Jewries in exile—if some strong man of promise could re-direct the new tillers of the soil to the land where the happy farmers once brought their gifts to the Temple with rejoicing and song?

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RUSSIA'S NEW HOPE.

WE shall do well to keep our attention fixed upon the reconstruction of the Russian Government, to which we referred last week, for it seems fraught with the utmost significance for the Russo-Jewish problem. It is not only that one of the founders of the Democratic *Bloc* (M. PROTOPOPOFF) is suddenly lifted to the all-important post of Minister of the Interior, but rumours are rife of no less interesting alterations in the *personnel* of the Russian Government, including the substitution of the President of the Duma, M. RODZIANKO, a member of M. PROTOPOPOFF'S party, for the present Premier (M. STUERMER). Although prophecy is hazardous the signs seem to point to the fact that we are face to face with a veritable "sea-change" in Russian domestic policy. The Petrograd correspondent of the *Sunday Times* asserts that in accepting his new post M. PROTOPOPOFF "undoubtedly" asked for certain guarantees that his activity would not be interfered with. "One of the most important items in his programme," the correspondent tells us, "is the emancipation of the Jews. He is absolutely convinced that the time is ripe for reform, and stated this in his report to the Duma when writing of the impressions he gathered during his recent visit to England, France, and Italy, where he discussed this problem with leading allied statesmen." No amount of pessimism or argument can remove the favourable impression created by the promotion of a Liberal and an industrialist to a powerful position hitherto almost sacred to the bureaucrats and their allies; and if the President of the Duma should become Prime Minister the concession to popular government and a more liberal régime would become even more marked and unmistakable. We can only hope that our interpretation of all these facts and rumours is correct, for the embarkation of the great Russian Empire upon a free and democratic era would be a source of joy to the Allies and to every friend of Russia, as it would be a matter for misgiving to all the enemies of the allied cause. Jewry the world over will follow the impending developments with a natural sense of anxiety since so much depends upon them, but it is an anxiety tempered by intense hope.

◆

WANTED: A Y.M.H.A.

IF the Fast of Atonement is to be something more than a cry breathed mechanically into the air to die as idly away, it should be followed by some tangible attempt at improvement by the community as well as by individuals. A concrete effort is suggested by the holy days themselves through which we are passing, viz., an endeavour to deal in a worthy manner with the young Jews whom chance, or business, or war, may bring to the metropolis, or who, indeed, may be resident, as many are, in this great city but are without social ties. To put it briefly, there is a lamentable lack of some centre to which these coreligionists—strangers in London—can resort for fellowship, for good counsel, for a home; and the present holy days have emphasised the deficiency. We are aware, of course, of the gallant attempt that has been made to deal with the difficulty by means of a hostel in the West Central district. But the hostel is limited and it offers hospitality to soldiers only. What we have in mind, however, is not only the men in khaki—anxious as we all are to befriend them—but the growing army of coreligionists who, in peace time, come hither from the country or from over-seas and find themselves without guidance or friendship in this wilderness of strange faces and unfamiliar streets. Surely it would be a beneficent thing if, on arriving here, they could find themselves among those ready to befriend them, could find a home and a means of passing their leisure time, and come under influences which would be wholesome to themselves and helpful to the community. If the enterprising Jewish youths who have landed in the metropolis could tell of their experiences, their chilled hopes, temptations and ordeals, many a poignant chapter would, we are convinced, be written. What is wanted, in a word, is a Young Men's Hebrew Association. It would, of course, not be a charitable organisation—it should almost, if not entirely, pay its own way. It should be located in a place to which the young self-respecting and ambitious Jew would repair as a matter of course, sure of obtaining sympathetic friends, elevating surroundings, and a home from which he could pursue his plans or carry on in comfort and security the business which has brought him here. It should be a place to which the thousands of young men we have in mind should turn as men turn to their clubs. Such an Association could develop on many lines and could in time become a great Jewish centre with large possibilities of intellectual and religious life, with the element of recreation not lacking. It but requires a determined effort to bring it into being, and it might well be a first duty of the community now to set its hand to the task. The present, we know, is no time when new departures are eagerly welcomed. But the deficiency to which we refer is, particularly, the need of just this moment. In what we are all hoping may be no distant future, the army will be brought home and disbanded. Many thousands of Jewish young men, above and beyond the normal numbers, will thus crowd into the metropolis. The outstretched hand of the community should be ready to receive and guide them. We hope that the suggestion we have ventured to make will be considered in a practical spirit, and that in this year, at least, the great penitential season will thus leave a distinct and beneficent mark upon the life of the community for all time.

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IN THE NEWS.

TWO ATONEMENT ADDRESSES.

In our columns this week will be found reports of two sermons preached respectively by the CHIEF RABBI and the HAHAM. Dr. GASTER'S beautiful address—thought-compelling and eloquent—has in it, like all his sermons, the fragrance of freshness and a peculiar charm entirely its own. It forms a masterly illustration of the way in which the events of everyday life—in this case the manipulation of the clock, known as "Summer Time"—can be given an arresting spiritual aspect. The address of Dr. HERTZ contains a practical element—the warning lest all the sacrifices which Jews in this country are making in the war be forgotten in the exasperation felt at the conduct of a few thousand laggards. As Dr. HERTZ truly and forcefully says, "even a little wet straw can produce enough smoke to hide the stars."

A RUSSO-JEWISH POET.

The death of FRUG, the famous Russo-Jewish poet, impoverishes the intellectual life of Russian Jewry, already in mourning for such distinguished littérateurs as "SHALOM ALEICHEM." Child of a Jewish agricultural colony, FRUG gained eminence as a lyricist and won wide recognition and repute. His work was symptomatic of the mental vigour and spiritual riches of the great Russo-Jewish community, which is so seriously misunderstood and so sadly mis-interpreted. Like other great writers of his day he was the living witness of Russo-Jewish intellectuality and an inspiration to the life of that great community; and so long as Russian Jewry can produce such types we can retain our abiding faith in its powers and its future.

POETS WHO WEEP.

In connection with the celebration of the twenty-fifth literary jubilee of the Hebrew poet, BYALICK, Mr. ZANGWILL paid a tribute to the Russo-Jewish poet, FRUG and touched in detail upon his tragic career—a career which was almost as sad as that of the people of whom he sang. Jewish poets, said Mr. ZANGWILL, in a stimulating address, which formed a fitting prelude to M. JABOTINSKY'S address on BYALICK, are always weeping. But that is assuredly in the nature of things, for no sensitive nature can without a tear behold the gloom and chaos of Jewry. It has been one of M. JABOTINSKY'S services to his coreligionists, however, that he has translated the works of BYALICK into Russian, so that the finer spirits in Russia may get a peep into the real Jewish soul. As Mr. ZANGWILL said, Russian writers express unbounded admiration for the great Jewish poet. "It made them all ashamed of themselves that a people which had produced such a man should be treated in the way the Jews were treated in Russia." So that while the poets "sow with weeping," the race may yet "reap in joy."

ANOTHER MEETING BROKEN UP.

We are sorry to see that a meeting called to hear M. JABOTINSKY on the scheme for a Jewish battalion was broken up in disorder. We have already protested against the folly of similar conduct and can only repeat our profound regret at its repetition. It was presumably indulged in by that section of Russian-born Jews who are insisting upon the wickedness of asking them to do their part in war service, to which their brothers in Russia are compelled, on the score that they have dissociated themselves from that country. But this denial of the right of free speech and public meeting is one of the choicest weapons in the bureaucratic armoury. Those who indulge in such rowdy conduct do not advance their own cause; they simply parade its weakness. How much better would it be, and what an impression of strength and confidence would it give, if these people listened to their opponents and then calmly expressed their views in the manner approved by rational controversialists. As it is, disturbance and noise merely create a feeling of indignation and despair that may conceivably lead to quite different results from those which the irreconcileable section desire. Whatever may be said about M. JABOTINSKY'S proposal, breaking up his meeting is not the way to oppose it. This is the second time within a few weeks that speakers have been refused a hearing in the East End, presumably by Russian-born Jews opposed to their views, an ominous fact that is, to say the least, discouraging.

AN ANGLO-JEWISH CENTENARIAN.

Peace to Mrs. ROSE SHAPIRO, who has just passed away at Sheffield at the hale old age of a hundred and six! We are constantly hearing of Jews and Jewesses who travel far beyond the allotted space, but it is rarely that they attain quite the extreme age at which Mrs. SHAPIRO—"Grandma," as she was affectionately known to all and sundry—took final leave of the world. The lady was seventy-six years of age and her spouse twenty years younger when they emigrated to this country in the hope of retrieving their shattered fortunes. What courage—at a time when most of us have "shot our bolt!" And what incorrigible optimists the Jews—even the Russian Jews—are!

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IN THE PROVINCES.

FOR THE SOLDIERS.

The entertainment of a hundred and fifty Jewish soldiers in Glasgow last Wednesday week, preceded as it was by a march through the town, was a happy thought on the part of the South Portland Street Congregation, and had, let us hope, an enlightening influence upon any citizens who may have been unconscious of the share which Jews are taking in the war. The Town Clerk, Sir JOHN LINDSAY, who presided at the function, made pointed reference to the assistance given by the Jews to the allied cause, and a similar acknowledgment was given by the Lord Provost, Sir THOMAS DUNLOP, who, in a letter, cordially joined with all the speakers in the good wishes extended to the Jewish soldiers, and expressed the hope that in the discharge of their duty as British subjects they would acquit themselves with credit and distinction, "as so many of their faith had already done." It is satisfactory to obtain such recognition from responsible quarters. Yet we cannot but regretfully admit that, even now, the efforts and sacrifices which Jews have made are anything like fully understood by the generality of the nation. A word of recognition is also due to the conduct of Edinburgh Jews, who last Saturday evening entertained all the Jewish soldiers home on leave; to the Tailors' Employees Society of Birmingham, who did the honours to their coreligionists in khaki; and to the Jews of Leeds who have been handsomely caring for some four hundred and fifty Jews with the colours. The march of the latter little legion may have been some indication to the city that its Jewish fellow citizens are not as deaf to the call of duty as some none too charitable critics assume.

THE BIRMINGHAM GREEK CONSUL.

The resignation by Mr. ALBERT PHILLIPS of his post of Greek Consul at Birmingham, after twenty years occupancy of the position, as a protest against the attitude of the Greek Government—or Governments—towards the war, may not affect the conduct of those who are really responsible for the present plight of the Greek nation. But it expresses very clearly the thoughts and sentiments which are uppermost in this country on the subject, and not least among the Greek residents in the United Kingdom. "Having represented the Hellenic Kingdom for a period dating from the leadership of M. TRICOUPIS," says Mr. PHILLIPS, in a telegram to the Foreign Minister (whoever he may be at this moment), "and with great admiration for your country and all it represents, I feel I can no longer be useful in its interests, under a political régime which appears fatal to the well-being of the nation." One cannot help wondering how Greece would have fared if the roles had been reversed—if Germany and not England had been mistress of the country and had been able by her Uhlan methods to make her interests respected! We have every sympathy with the Greek people, but it is incredible that their interests could be served by thwarting the makers of modern Greece and the masters of the sea, and truckling to a Power which tramples under foot every little nation that bars the road to its insolent ambitions and dares to have a soul of its own.

Mr. Felix Davis.

We regret to learn that Mr. Felix Davis is dangerously indisposed. On enquiry before going to press (on Tuesday last), we were informed that, although his condition remained very serious, there had been a slight improvement.

THE WAR.

JEWS WHO HAVE FALLEN.

THE "JEWISH CHRONICLE" LIST OF CASUALTIES

KILLED.

Lieut. E. Hyman, Canadian Infantry
2nd-Lieut. F. W. Goldberg, Queen's R.W.S. Regt.
2nd-Lieut. Harry Harris, West Riding Regt.
2nd-Lieut. F. H. Zacharias, South Wales Borderers
Pte. J. A. Blustin, Lond. Regt.
Pte. S. Crook, Royal Fusiliers
Pte. M. Freedman, West Riding Regt., Trench Mortar Battery
Pte. C. Katz, Lond. Regt.
Rfn. H. Kirsch, Rifle Brigade
Pte. John Myers, Rifle Brigade
Pte. L. Rosen, Gloucester Regt.
Pte. S. Rosenbaum, Royal Warwick Regt.
Pte. A. Strollsoff, Lond. Regt.
Pte. M. Sugarman, Lond. Regt.
Pte. J. Tennenbaum, Lond. Regt.
Pte. S. Zimmerman, Oxford and Bucks Light Infantry

DIED OF WOUNDS.

Pte. Sydney Asher, Yorks and Lancs.
Pte. John Levy, Queen's Royal West Surrey Regt.

WOUNDED.

Capt. N. L. Davidson, Northumberland Fusiliers
Sergt. B. Britton, Lond. Regt.
Pte. L. Abrahams, Lond. Regt.
Pte. L. Cohen, Lond. Regt.
Pte. I. Cotton, South Lancs.
Pte. L. Davis, Shropshire L.I.
Pte. A. Domb, New Zealand Infantry
Pte. J. Fern, Lond. Regt.
Pte. A. Japp, R.A.M.C.
Pte. J. Levy, Lond. Regt.
Pte. J. Lion, Canadian Mounted Rifles
Pte. J. Melnick, Lond. Regt.
Pte. M. Overeigh, Highland L.I.
Pte. P. Porter, Lond. Regt.
Pte. Sidney Rosenburg, East Yorks
Pte. S. Scora, Lond. Regt.
Pte. G. Smith, East Yorks.
Gnr. J. Wilks, R.F.A.

MISSING.

Pte. A. Green, Lond. Regt.
Pte. S. Hart, Lond Regt.

PREVIOUSLY REPORTED MISSING, NOW PRISONERS OF WAR

Corpl. E. Doitsh, South African Infantry
Pte. J. Emanuel. South African Infantry
Pte. Leon Gluckman, South African Infantry
Pte. S. Lipman, South African Infantry

PROMOTIONS.

The following promotions and appointments have been gazetted:—

Capt. A. P. W. Bamberger, Army Service Corps (Lond. Div. Train) to be Major.

Cadet Lionel A. Levy, to be 2nd-Lieut., Duke of Cornwall's L.I.

Cadet Geoffrey D. Mayer, Lond. Regt., to be 2nd-Lieut.

Cadet Abraham Sciama, to be 2nd-Lieut., R. Lancs. Regt.

THE FALLEN.

THE LATE CORPL. SIDNEY ASHER.

SOME TRIBUTES.

BY RABBI DR. SALIS DAICHES.

The news that Corpl. Sidney Asher, only son of Mr. and Mrs. H. Asher, died of wounds in France, on October 3rd, has caused widespread regret in the Jewish community of Sunderland. Although only nineteen years of age when he died, Sidney Asher had attained great popularity among all who knew him before he volunteered his services for King and Country. Since joining the Army he had distinguished himself in several directions and brought honour to his Regiment, the Durhams (from which he was subsequently transferred to the Yorks and Lancs). It is only a few weeks since we bade him farewell, and his smiling face betrayed his cheerfulness and his confidence in himself, as well as in the cause for which he was ready to offer his life. Loyal to Judaism and devoted to his parents, he was expected to do honour to both, but, alas! he was only able to do it by his death instead of achieving it, as we had hoped, by a useful and active life. While lying mortally wounded in hospital, he dictated a letter to his parents which throws a splendid light on the lad's character and reveals the intense Jewishness of his mind and heart. "Do not fret," he says to his parents, "my eyes have been opened by my experiences, and with all my heart and mind, I promise, dear parents, to be a better Jew in the future. I now know what the life of a good Jew means. When God helps me round I shall start afresh, and in every way prove a better son to the parents whom I love. Bear up, all of you." It must have done the heart of the Jewish Chaplain, the Rev. L. Morris (who wrote these words from the dying soldier's lips) good to convey such a message from a brave Jewish boy who feels that "his eyes have been opened" before they finally closed, and whom the perils of war have taught more effectively than anything else "to know what the life of a good Jew means!" I know that this lofty message has afforded the stricken parents great comfort and consolation. But this makes us, who have helped to teach this splendid boy the beauties of Judaism all the more sad, and the sense of bereavement and loss becomes all the more vivid and aching. May the Great Comforter speedily heal the wounds of the mourners and grant the deceased his recompense in the deathless world beyond. ת׳נ׳צ׳ב׳ה

BY MR. I. J. GOLDING.

The news of the death, in France, from wounds of Corpl. Sydney Asher, only son of Mr. and Mrs. Henry Asher, of 9, Cuba Street, Sunderland, has evoked widespread sympathy with his parents who thus lose half the number of their children, and a son who was one of the most promising pupils of the Sunderland Bede Collegiate School. Born in a house where the minutiæ of our religion are practised, and of a lively disposition, he was spiritual as well as spirited, and enjoyed a large measure of popularity. May this only son's voluntary and youthful sacrifice add to the weight which is fast accumulating,

[*Contineud on page 15.*]

IN THE Communal Armchair.

BY MENTOR.

The Jew and the Synagogue.

An Addendum.

THE question to which the last contribution in this column was devoted appears to have aroused, as it was intended it should, some considerable interest in more than one quarter. There is, however, a note of despairing hopelessness running through the communications that have reached the present writer in reference to the paucity of attendance at our synagogues. That sentiment in some instances is, however, evidently tinged with a feeling that, as one correspondent puts it, "Judaism will manage to come out right in the end." This is the policy of muddling through somehow, the most dangerous, to be sure, for nations, communities, or individuals. "We have had the same complaint," says this gentleman, "dinned into our ears any time and all time these last fifty or sixty years, with the same prophecies of woe, destruction, and annihilation; and yet to-day there are more Jews, more synagogues, and more members of them, than ever." This, however, it occurs to me, is to take an altogether misleading view of the situation.

THERE was a striking fable, I fancy it was originally written in Dutch, which I read more years ago than I care to think, and of which I was reminded when I noted the blind optimism revealed in the letter just quoted. It told of a great palace that was being reared in all the majestic grandeur of beautiful architecture. It took many decades to build, for each detail was embellished with loving artistry. When the building was far advanced, although there were still many years' work to be done before it could be completed, the king for whom it was being prepared was warned that the foundations, being faulty, were rotting while still his palace was uncompleted. The sequel to the story can be easily guessed. The king was sceptical and the builders were too engrossed in their labour, were too filled with pride as they watched the building progress from beauty to beauty, to listen to warnings about the foundations. As year after year went by and still the building stood, and as it grew in extent and in grandeur, they comforted themselves and re-assured the king by declaring that whatever was faulty in the foundations would, as it were, cure itself in the general "settlement" of the building. As nothing had occurred of any seriousness, nothing more important than perhaps a trifling sear in a wall, which could easily be remedied, nothing ever would go very wrong. In the end, however, as may be expected, the fable pointed its moral in the tumbling to the dust of the precious edifice. There is to be sure by no means an exact analogy between the Dutch fable and the fact in regard to Jewry. But the fable gives good warning to the correspondent who imagines that because nothing decisively disastrous has happened, although we have had warning after warning for generations, therefore Jewry is safe. Let us put it to ourselves in this way: Suppose our Synagogue membership rests on a sentiment, which to-day is strong though palpably weakening, and there come a time when the sentiment is as rare as that one is to-day, which a few years ago was so strong that it crowded our synagogues Sabbath after Sabbath. None who would examine the question fearlessly can say that it is impossible to conceive the sentiment which gives our synagogue a membership roll to-day becoming just as rare in years to come as is the Sabbath sentiment which was once so general. None can say that the sentiment which causes our places of worship to be thronged and to overflow on New Year and Day of Atonement is not showing signs of decay, or that even it is as strong now as once was the Sabbath sentiment that crowded our synagogues week after week. And, if this attrition goes on—and once having begun it will proceed with progressive rapidity—it is difficult to see how, in a few years, synagogues are to obtain their membership or their attendances even on New Year and Day of Atonement. It is difficult, that is to say, if the community folds its hands, does nothing, but sighs contentedly, because it takes it for granted that "Judaism will manage to come out right in the end"—that it will muddle through somehow.

ANOTHER esteemed correspondent has raised the objection that what I wrote last week was "inconclusive." If by that he means that I refrained from suggesting any definite means or any specific measure for dealing with the state of affairs to which I drew attention, I not alone plead guilty, but guilty with intent. The subject is too large a one to admit of empiricism, it is not one upon which anyone ought to be didactic. We cannot be sure that any one means or any series of proposals would suffice in every instance to meet the difficulty, however useful they might be in a general sort of way. Local and special conditions cannot be ignored; on the contrary, every possible consideration must be given to them. Indeed, I imagine that if there be anything like a consensus of opinion in accord with that here adumbrated, the governing bodies of the various synagogues will take the matter into their close and earnest thought. If that happens to any extent then the duty undertaken by the present writer will have been performed successfully. For, it is in order to obtain a consensus of thought and consideration upon the question that I am striving. That will bring the remedy more speedily and more surely than mere regrets or folding of the arms in hopefulness and trust that all will come right—somehow. In one congregation, it was mentioned sometime ago, the question had presented itself to its Board of Management or Council as one of vast urgency and importance. They determined to meet it by a canvass of the members and a request that all should undertake to attend synagogue service, as a minimum, at certain stated times. Some members, it was found, as soon as the matter was properly presented to them, agreed to resume the regular attendance, which they had allowed to fall into neglect for one reason or another or from mere thoughtless habit. Others undertook to attend either once a fortnight or even once a month. But one way and another a considerable accretion to the numbers attending services in this particular synagogue was enlisted. Here is one way in which the question might be practically tackled, but it is assuredly not the only one that could be devised. Method, however, has to be decided as local circumstances and conditions dictate. The important point, let it be said again, is that the question should be tackled and not ignored, that the disintegration should be stayed and not allowed to develop further and further till its dimensions prove irremediable and gradually fatal.

TO be sure, from the general point of view, there is one body that could profitably, very profitably, take this matter into consideration. That body is the Conference of Jewish Ministers, the Standing Committee of which, after standing still for so long, is about to meet at the instance of the present President of the Conference, the Chief Rabbi. To the ministers the growing paucity of attendance at synagogue is, or should be, of particular concern. It will easily and strongly appeal to them, of course, from the spiritual and moral aspect, from the aspect of the welfare of their congregants. But there is another which they may not, possibly, so readily realise. The writer is credibly informed that there are congregations in America that congregate only twice a year—on New Year and Day of Atonement. It is to be supposed that they open their synagogue for public worship on other days, but their condition of absenteeism has given rise to the two-day-a-year minister. He is the consequence of the two-day-a-year congregant. This is a depth of degradation to which the ministry has come because the synagogue fails to attract worshippers! We are a long way from that in this country, let us hope. But the mischief is that we are tending that way, and the depreciation in the status of the minister, about which we have heard so much, is really at root due to the fact that he is part and parcel of an organisation for which so many of those upon whom it is dependent for continued existence have no use, because they make no use. Sub-consciously they come to regard synagogue and minister and all appertaining to both as superfluities, the support of which they feel to be a tax upon them for which they do not obtain value in return, and the payment of which they bear as a begrudged social impost or, in the less disgruntled, as they do in the case of a charity. In America, if what one hears is true, the subconsciousness has been translated into hard-headed (or shall we say hardhearted?) practicality, and the two-day-a-year minister is the actuality as he is here virtually that to so many. Upon the most elemental because the sheer material consideration, from what may be termed the Trade Union point of view as applied to the ministry, the paucity of synagogue attendance is a subject which may well form an anxious one to our ministers. They will find too, it goes without saying, ample in the question from the higher and more elevated envisagement to give them much for thought and for pondering.

THIS is written largely as an addendum to the article that appeared in this column last week. The urgent importance of the matter will assuredly appear sufficient justification for calling attention to it in two consecutive issues of this journal. Let something be done with the question; for the paucity of synagogue attendance has in it, we may be certain, elements that must make for the disintegration, the decay, and the death of Jewry and Judaism. That is not a prospect which Jews, even for their own individual sakes, can face with equanimity and—let us not forget—if the foundations be faulty, if they be rotting, the sooner we look to them, while the fabric still stands, the better. Now is the time to do so. In such matters *any* future may prove too late.

MENTOR

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Foreign and Dominion News.

GENERAL KUROPATKIN'S HOPES.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

On receiving a deputation of Jews, Armenians, and Tartars at Tashkent, the Governor-General of Turkestan, General Kuropatkin, asked all nationalities to regard Russia as their fatherland. It was true, he said, that some of them were restricted in their activity, but the useful work of such nationalities would demonstrate to Russia the need of relaxing the restrictions.

CHRISTIANS PETITION FOR RUSSIAN JEWS.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

The Zemstvo at Zhitomir has appealed to the Ministry to permit the admission of Jews to its school for medical assistants.

The Council of the School of Commerce at Nijni Novgorod has petitioned for permission to raise the percentage norm of Jews in the institution.

The proposed expulsion of the Jewish refugees from Kemel (Nijni Novgorod) has been cancelled as a result of a petition on their behalf.

Petitions have been despatched to the Government praying for permission to allow the exiled Jewish communities to return to Gusatin and Tarnovuda.

ANTI-SEMITES AT WORK AT KIEFF.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

The refusal of the Kieff merchants to contribute towards the fund for the establishment of an Institute of Ways and Communications unless a substantial number of Jews are admitted—an announcement which I recently reported—created a sensation in the local reactionary circles. Their efforts to persuade the merchants to withdraw their demand having failed, the anti-Semites immediately started to show the pro-Jews that they could do without them. Appeals were made to municipal bodies to help in raising the fund, but these efforts have so far failed.

NOTES FROM PRETORIA.

[FROM OUR CORRESPONDENT.]

PRETORIA.

At the first meeting of the newly-elected Pretoria and District School Board, the Rev. Lewis Phillips, J.P., was unanimously elected Vice-Chairman and a member of the School Management Committee of that body.

The Rev. L. Phillips recently delivered an instructive lecture to the members of the Johannesburg Jewish Guild on "An outline of the nature and history of the Talmud." He held the close attendance of a large audience for over two hours. A hearty vote of thanks, coupled with an expression of appreciation of the lecturer having come from Pretoria to help the Guild in its good work, brought an informative evening to a close.

On September 5th a street collection, organised by Mrs. Lewis Phillips, who was assisted by the prominent Jewish ladies of the town, was held here in aid of the Governor-General's Fund. The collection realised £158.

JEWS IN INVADED RUSSIAN POLAND.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

The police at Cholm have issued an order in which they complain that some three thousand Jews have "avoided" joining the Austrian military labour sections, and threaten to arrest all "shirkers."

The Austrian Government has appointed the Jewish Professor Balaban to advise the Governor of Lublin on Jewish educational matters in Poland. Advocate Kenaze has been appointed to advise the Polish authorities on other Jewish matters.

The Municipal Council of Warsaw has declined to agree to a proposal of the Jewish members that the schools in which Yiddish is employed as the language of instruction should be maintained by the Municipality and not by the Jewish community.

At Suleyeff the Austrians have forbidden the Jews to bury the dead according to the Jewish ritual on account of an epidemic of typhus. The orthodox Jews, however, took great objection to the order, and ordered many bodies to be disinterred, and to be buried again with the religious rites. The authorities on learning of this action made several arrests.

JEWISH RELIGIOUS EDUCATION IN RUSSIA.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

The Jewish community here has set up a Commission to consider the best means of inducing the Ministry to introduce compulsory religious education for Jewish students in the secondary schools. The Commission has also been entrusted with the preparation of a syllabus.

[Continued on next column.]

Mr. Zangwill on Hebrew Poets.

In connection with the recent celebration of the twenty-fifth literary jubilee of the great Hebrew poet, Byalick, a meeting was held on Monday at the Monnickendam Rooms, Great Alie Street, at which M. Vladimir Jabotinsky delivered an address on the works of the poet.

Mr. ISRAEL ZANGWILL presided. In his opening remarks he said that he was very proud to preside over a gathering that was honouring so great a poet as Byalick. It was a very good custom to celebrate such literary jubilees, though in England it was rarely done. He was sure that but for the initiative of distinguished Jews, such as Professor Israel Gollancz, and others, the recent Shakespeare Centenary would not have been celebrated. They were celebrating the completion of twenty-five years since the appearance of Byalick's first poem—"To the Bird—the Swallow." It was said that one swallow did not make a summer, but in this case the swallow created a literature. There were many other great modern Hebrew poets, there was Tchernichovsky and then there was the younger of the two Shneier. He (the Chairman) was not going to judge which of them was the greater, but Byalick was recognised as the poet of the Hebrew nation. Mr. Zangwill referred to some of Byalick's poems, such as the "Scroll of Fire," which was written after the Kishineff pogrom and the "Songs of Fury," in which the poet lost faith in mankind as well as in God, and accused the Almighty of having created summer and slaughter together (the pogrom took place during summer). They might just as well complain at the present moment at the still greater slaughter. But God's reply might be that He created summer, and it was man that caused slaughter. Dealing with Byalick as a poet of nature, Mr. Zangwill said that Byalick's descriptions of nature were regarded by some as great as were those in the Bible. Reading recently Gorky, Andreiev and other great Russian writers, he (Mr. Zangwill) was struck by their unbounded admiration for Byalick. It made them all ashamed of themselves that a people which produced such a man should be treated in the way the Jews were treated in Russia. Those great Russian writers could only know Byalick through translation, and that translation into Russian was accomplished by M. Jabotinsky. However much they might disagree on other matters, he hoped that M. Jabotinsky would receive the respectful hearing he deserved. In that connection he regretted the unpleasant incident at a meeting on the previous day. Anyhow, that other subject was *trifa* for the occasion. (Applause).

M. JABOTINSKY then delivered a striking address on Byalick's poetry—another dreamer of the Ghetto like that great Jew that was presiding that evening. M. Jabotinsky held the crowded audience entranced for nearly an hour and a half with a masterful analysis of Byalick's poetry which he divided into three periods: (1) the poetry of Tears; (2) the poems of Revolt; and (3) the poems of Despair. To the latter mood, M. Jabotinsky attributed the complete silence of the poet now for some years.

The address was greeted with stormy applause, and Mr. ZANGWILL, in his concluding remarks, said that it was unnecessary to ask them to accord M. Jabotinsky a vote of thanks, as they had done so without being asked. Alluding to some remarks of M. Jabotinsky, Mr. Zangwill said that after twenty years of experience in work for the Jewish people, he could say that the task was so colossal that he did not wonder Jews left the whole question for the Messiah to settle. He spoke on the need of sacrifice for a country. The Jewish people had done nothing for 2,000 years to obtain a territory. Each century that passed made the solution harder, the destruction of the people became greater. The Jews had lost their land, but retained the Laws of their land. They kept the Feast of Weeks, though they had no fruit of the land. As long as religion held its former sway the Jews remained. But it was no good denying the fact that religion, at any rate in its old form, was losing its hold. They must have a new mission, a reason for their existence. The present Hebrew literature was like a bank holiday—it was not religious, nor did it contain a mission, without which Judaism would decay.

Thousands of Miles to Enlist.

A striking illustration of Jewish patriotic ardour is to be found in this week's *Jewish World* in the shape of a portrait group of Jewish soldiers in the King's Over-sea Dominion Regiment. These gallant young coreligionists travelled thousands of miles to enlist.

FOREIGN AND DOMINION NEWS.—*Continued from previous column.*

CHIEF RABBI OF BELGIUM RELEASED.

It is announced, says a Central News telegram from Amsterdam, that Chief Rabbi Bloch, who, owing to his patriotic attitude on King Albert's name-day was sentenced by the Germans to six months' imprisonment, has now been set at liberty.

PRO-JEWISH COMMITTEE IN ITALY.

An important committee consisting of non-Jews has been formed in Italy for the purpose of cultivating in Europe a demand for the emancipation of Jews in all countries as a result of the war. The committee has among its members deputies, professors, lawyers, and journalists, including Professor Pietro Bonfanit, and Signor Farra, President of the Advocates' Union. The committee has published a manifesto explaining its *raison d'être* and calling upon non-Jews to strengthen its hands and widely to propagate its object. The formation of this non-Jewish committee has led to increased activity by other pro-Jewish bodies in the country. The committee at Florence which is working on behalf of the oppressed Jews has also issued a circular urging Italy to raise its voice in favour of the Jews. Senator Professor Mazzini and other prominent Christians headed the list of signatories, who also included two priests. The circular was widely distributed and has even reached the trenches. Apart from these movements there is a tendency in political circles also to discuss the Zionist ideal as a possible solution to the Jewish question.

ITALY TO HELP THE RUMANIAN JEWS.

Efforts are being made at Florence to form a Committee for the purpose of assisting the Rumanian Jews.

JEWISH CHIEF OF POLICE IN POLAND.

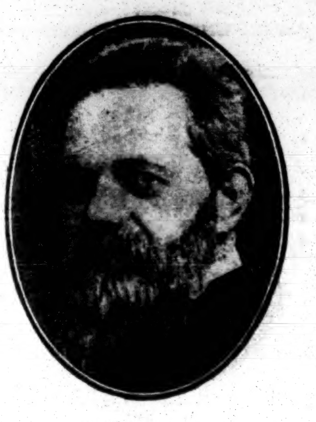
Dr. Frei, a Jew, has been appointed by those at present in authority to be Chief of Police at Hrubishov.

GERMAN PERCENTAGE NORM FOR RUSSIAN JEWS.

The German Government has issued an order that in the invaded territories the percentage of Jews in the municipalities and official committees must not exceed the number due to them in accordance wtth the proportion of Jewish inhabitants in the place.

MAN'S TIME AND GOD'S.*

By THE HAHAM, DR. M. GASTER.



The Haham.

"*Go to and let us return to the Lord.*" My dear friends,—We are assembled here to-day to contemplate the life of the past year, to examine what road we have taken, whether we have followed the resolutions of the past year, whether we kept God steadily in sight, or whether we have turned away from Him so that we are now to turn back to Him. I have chosen these words of the prophet as a starting-point for to-day's exhortation so that they may be helpful to us in our endeavour to return. If we examine these words they will strike us as most contradictory. What the one word says the other contradicts. We are bidden to "go to,"—that is to move on, and in the very next words we are told "to return," to turn back. How is this to be accomplished? The prophet has not chosen the words heedlessly. There is a profound meaning just in the very form in which these two expressions have been arranged. In the first place, we are told to "go to," to keep in motion, to move, not to stagnate, not to remain where we are, for then neither turn nor return is possible. It is not callous indifference which will bring us one step nearer to God; on the contrary, we are bidden to go forward. We cannot plead indifference, nor can we rest satisfied with the position we are holding now, for then this day would have no significance for us. "Go to!" move on! But if we do so, does it not mean that we are straying still farther away from the right path? Does it not mean that we make our return still more difficult if not impossible? Yet are we not bidden to turn back, to go back, to retrace our steps; and by this the prophet shows such keen insight into human nature. How many can summon up courage even on such a solemn occasion as this to own themselves at once guilty, treacherous, sinful and, as it were, in the twinkling of an eye, to turn back. We must be led step by step. We must go slowly and warily so as to reach the goal set to us. A sudden wrench, a sudden change, is vouchsafed only on rare occasions to the highest spirits. It is sometimes the result of a revelation, of a vision, which like a flash of light in the darkness of night reveals to us the danger at our feet and makes us recoil in horror. Not so with the average man. His

CONVERSION FROM SINFULNESS

to sinlessness, painful as it is, must be carried out by degrees, steadily, slowly, yet leading to the desired result. The events of which we have been witnesses and in which we have taken an active part, and which have occurred quite recently may offer us an example of how to reconcile the two expressions of the prophet and to show us how while going on we may still return. I am referring to the change of the clocks. At one time we were bidden to put the clock on. Anon we were told to put it back again. For many months we lived in an artificial time. We lived in self-deception and we imagined that because we set the clock forward an hour everything had been moving also at the same rate. When our clock pointed to noon we deceived ourselves into the belief that it was really noontide. We altered our whole mode of life, quite forgetting that it was an artificial time: we deceived ourselves into the belief that it was the proper time. In our food, in our pleasures, in our work we were eager to adjust all in accordance with the artificial time which had been decreed. We almost forgot that there was such a thing as astronomical time; that neither sun, nor moon, nor stars were regulated by the clock. We quite forgot that great institutions of the Empire, the observatories, the navy, and all those who depended upon correct time took no notice of the changed hour. The laws of nature went their own way quite indifferent whether we had changed the clock or not. They knew their own time: God's time which no man can alter or change. And then we were told to put the clock back again. Now mark what happened. We were told that, of course, there were two means of putting the clock back. One was to stop the pendulum from swinging. But that means death. To arrest a movement means to arrest the movement of life. We have not come here to pray for death, we have come here to pray for life, for pardon and forgiveness, for joy and happiness, and not for sorrow and grief. And has not death already reaped a rich harvest? Too rich to allow us to remain unmoved. Have not

OUR RANKS BEEN THINNED

beyond the normal expectations of the life of man? This is not the way which we are expected to follow. "Return so that we may live," says the prophet.

The other way for setting back the clock was that we should move the hands round the dial hour after hour until we reached the proper time. The finer the mechanism, the more perfect the clock, the more careful we were ordered to be in moving the hands. If the clock struck the quarters or sounded the chimes we had to wait until every stroke had come to an end before we moved the hands on. This is what the prophet means. "Go to!"; yes, but follow the dial of your last year's life, just like that of the clock, the face of which can be seen by everyone. Move slowly over the twelve hours, each one representing one month, and if you follow up the calculation more closely every minute is of importance. Do not slur it over, do not go too quickly, do not hurry, for each minute represents either a day or a night, and together they form a month, an hour. Now this day which has been set aside closes also within a circle of twelve hours, in prayer, in self-chastisement, in examination, in humiliation. And now, start moving along the dial on your way to God. Ask yourselves what have you done with each beat of the clock, with each swing of the pendulum, with each minute, with each hour. Pause awhile. Let the memory of the past ring in your ears like the chime which strikes and brings home to you either tears or sobs, or cries of joy, or of despair. For what have you been doing? Many of us have very often set their clock ahead. Many have arranged their time and work according to their own pleasure and their own wish, their own design, their own cunning. They arranged their lives as they thought best, irrespective of any law or order.

Were we not the masters of our own time, of our own life? And have we not insisted on others setting their life according to our clock? Have we not imposed our will and coerced the consciences of others? Have we not refused to recognise the rights of others? Have we not set at defiance God's laws in following human institutions? How often have we driven the feeble at a furious pace because we moved the hands of our clock too fast, and how often has it not served as an excuse for neglect of duty and forgetfulness of obligations? Was not our answer then, with an eye on our clock: "*They* were either

TOO EARLY OR TOO LATE;

they did not fit in with the time which *our* clock showed." How often have we not misled others by giving them the wrong time and caused them to miss opportunities which were lost to them, as time is lost, never to return? Have we not broken the wheels of those who had a chime of their own, or struck the hour of remembrance at a time which was inopportune to us? Have we not shown intolerance to others who preferred to be guided by the Divine time and not to accept our setting of the hours; who would not believe that the sun would shine in the night and the moon in the day, because our clock was set accordingly, when we changed the day for the night and the night for the day for our material pleasures, and for the fulfilment of our ambitions? How often have we been impatient with others forgetting entirely that we were living in a world of self-deception, keeping wrong time and wrong seasons! Now look at the clock. Wake up from that self-deception, for all our efforts are vain. We can read it on the very face of that clock, whatever the inner motives may be which prompted our moving of the hands. The inner mechanisms of our heart and mind, of our sin and even of our virtue, these we may conceal from men; but they are seen by God. The work of our hands stands revealed on the dial of the clock in the sight of the world. We cannot hide it at any time, and least of all on this day when we are searching for the right time, when we endeavour to find our God at the right hour for return and repentance. Remember that it was your hands that did it all, and no one else interfered with you. Go slowly, slow enough for you to follow again the race along the dial of the past year's life, but slowly, slowly and regularly. You cannot force the pace without spoiling the clock, and whilst you are progressing from minute to minute, from hour to hour, from day to day, from month to month, remember they have gone never to return. For whatever we may be doing

TIME GOES ON UNTIRINGLY,

whether youth in its impetuosity puts the hour far ahead, or whether old age tries to retard the movement of the clock. Nothing can interfere with its regular beat. Time goes on unrelentingly, unremittingly and no one can alter the Divine clock of time. It overtakes this one and it leaves this other behind. And so it goes on without check and without hindrance. And whilst we are thus moving on to the appointed goal of the day's task we learn something more. We learn that which often in our eagerness we do not realise: that small things may often lead to greater things of the vastest importance.

Watch the swing of the pendulum, constantly, silently moving up and down. Yet if you wait awhile you will find that the hand which pointed to one minute has meanwhile progressed to the next, and by each small pendulum-swing the hand will move on steadily, almost imperceptibly, invisibly, until it has closed the circle and an hour has been added to the time we have lost which can never come back again.

And so on from hour to hour, from day to day, life passes away imperceptibly; with every beat of the heart we shorten our life. The time granted to us is shortened with every pendulum-swing and every beat, until we awake to find ourselves on the threshold of eternity. And, we have been adding imperceptibly sin to sin, and burden to burden—sin and burden which in the very beginning appeared so small and insignificant, so minute and unobtrusive, like the silent swing of the pendulum. Yet in time they accumulate, they grow until the burden becomes almost unbearable; and all the while our steps have led us away from the path which leads to God. For we have lost our time, we have set our clock wrong, we have deceived ourselves. Now this great day of repentance overtakes us in the flight of time and bids us halt for awhile and start on the road round the dial back to God. Now we find that imperceptibly we have lost during the year even our consciousness of right and wrong, of purity and sin. Our moral conception has become dimmed. Some no longer consider it a sin to break the Sabbath or to forget and ignore the dietary laws. Half truths or polite lies are condoned if they do not hurt us, and even our moral convictions are only law to us when they are circumscribed by the civil code. Now,

READING THE SIGNS ON OUR DIAL

we walk painfully through those remembrances of the year, proceeding from hour to hour, but toiling along, perchance by prayer, by repentance, by self-humiliation, we may be led in time to return to God, and to obtain through our inner purification that pardon and forgiveness which is to crown the effort of our day's supplications. A few more hours are left to us. Spend them in the proper spirit; and as the hands move on the dial let your spirit follow it, not with a sinking heart but with a lingering hope that you may still be able to reach the appointed hour, better, purer, through the experience of fasting, prayer and self recognition of sin and evil. Do not allow this grand occasion in the year to pass by without having set the hands of your clock according to God's immutable time, when your heart beats in unison with the harmonious swing of divine love and mercy, of divine justice and righteousness. Pray intently that on this unique opportunity you may hear the striking of the hour of God's forgiveness and pardon, that you may catch from afar the chime of God's salvation.

SERVICES FOR OXFORD UNDERGRADUATES.

From Mr. E. LIPSON, M.A., President of the Oxford University Hebrew Congregation. [TO THE EDITOR.]

SIR,—I should be glad if you will kindly allow me to call the attention of Jewish Undergraduates, who are coming into residence at Oxford in the Michaelmas Term, to the fact that services are held in the Synagogue every Friday evening at 6 p.m., and every Saturday morning at 10.30 a.m.

The Synagogue is situated at 1, Nelson Street, Richmond Road.

The first service next term will be held on Wednesday evening (October 18) at 6 p.m.

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* Sermon preached on the Day of Atonement at Lauderdale Road Synagogue.

"'Potash and Perlmutter' in Society."

INTERVIEW FOR THE *JEWISH CHRONICLE* WITH MESSRS. YORKE AND LEONARD.

ONCE again the two quarrelsome partners are on "the scene." They have recently arrived here, fresh from the States, after spending some five weeks "across the herring pond," and look none the worse for having braved the dangers of the deep, what with storms and icebergs, and with the additional menace from the submarines in the briny, in exciting times like these.

Mr. Augustus Yorke.

Messrs. "Potash and Perlmutter" have restarted their business of laugh-making at the Queen's Theatre in real earnest. They supply us with a real-felt want, *id est*, a good nerve tonic in war-time. And Jew or Gentile, Hindu or Jap, and all who have seen the play, leave the theatre with an ineffaceable stamp of these two, kindly Hebrew characters engraved on their memories.

HOW "P. & P." WILL END THE WAR.

Our representative found the wonderful partners in their dressing rooms "making-up," going through the manifold evolutions of disguise with the aid of wig-paste, charcoal, rouge, and powder. And when our representative saw Mr. Yorke, he shouted:—

"Oh, ho! You here again? Glad to see you once more. Now what does the JEWISH CHRONICLE want of me? Tell your readers that I am delighted to be back again at the Queen's, and hope to give them this time another good 'run for their money.' This is a sequel play after the style of the Sherlock Holmes detective series. Some say this is better than the first production, but all are agreed that it is good. You know, sequels are hardly ever successful; yet, this one is the first sequel success and promises to beat all records. In my opinion, this is going to be one of the biggest 'hits' of the new season. It is going to run for a thousand nights; it will capture the world—in fact, it will go on playing for years and years and live happily ever afterwards. We are going to be thunderingly busy—and so we are going to end the war. As I say in the play, 'If we had any more war orders, the Kaiser would beg for peace on the day we shipped the goods.'"

JEWISH PLAYS IN AMERICA.

Are there any other Jewish plays in America?

"'Potash and Perlmutter' alone holds 'the boards,'" went on Mr. Yorke. "I must confess that I'm somewhat disappointed. When our play was first 'put on' in America it was thought that a flood of Jewish plays would follow; a new 'fleet' of Hebrew character-studies would be launched. But, alack! ours is the only battleship that remains afloat. One solitary Jewish comedy, however, 'The New Shylock' by name, was 'put on' at the Comedy Theatre under the famous manager, Mr. Woods, but was soon put off after a brief run of one week. Even Louis Calvert, who created here the chief part of the humble pawnbroker, and who had been specially called over to New York to play it—yes, even he—could not save it.

"The only thing of Jewish interest in the theatrical world in America is Mr. Israel Zangwill's 'Children of the Ghetto.' I must confess that I am chagrined and disappointed that this cinema 'show,' which has been filmed and played in America, should not have been produced here by English producers first. After all, the book was written here, and the scenes described are of London Ghetto life and not of American Ghetto life, as have been portrayed in the films."

Then why did not the home country produce this work?

"The Yiddish theatre in America is still going strong, Tomachewsky's is doing the best of the bunch. But even there the productions have degenerated into melodramas by Zelterewski, Libin, and Kobrin. The high-class Yiddish drama of Gordin fame has gone to its rest with its late founder. And the players have taken to 'turning for the movies,' the most noted 'featurers' being the renowned Adler, Bertha Kalisch, and Löbel, the tragedienne.

"I may mention that Mr. Montague Glass, the creator of the 'Potash and Perlmutter' series, has written another play with a Jewish character in it, though he has given him a subsidiary part."

THE LATE CHARLEY KLEIN.

How did the sequel come to be written?

"Well, after poor Charley Klein went down with the ill-fated 'Lusitania,' our author set about securing another collaborator. It is said that Klein left a copy of the original scenario behind; but even then it would not have been sufficient, as the play itself had yet to be written. And so a number of authors were invited to submit their versions of the sequel, on the understanding that the most suitable one would be chosen and produced in stage form. Now, a most successful author in New York, Roi Cooper Megrue, entered the competition. Suffice it to say that every play he has produced has been a success, and thus it came about that his play was accepted. He certainly did not stick to the scenario, which, in the original, put Potash and Perlmutter into 'society.' In this play we do not see them in 'society.' It is Perlmutter this time that makes the mistakes. He 'breaks,' and Abe Potash helps him out at the finish. At the end of the play we see them again in their old shop 'down town,' selling blouses, as in the opening part of the first production. There is a strong love interest in it, with mutual jealousies and suspicions, and the inevitable happy ending, when everything is straightened out, brings the thing to a bright conclusion. The romantic aspects of the play are somewhat relieved by the helpless comedy which arises from the joint partnership, and the garrulous quarrels of the two grumbling, though loyal-hearted, partners.

"No, I don't think there will be another play. It is my conviction that these two characters will go down to posterity. I can foresee the students at Timbuctoo and Honolulu universities studying up these plays for their exams in 2116. Yes, the immortality of Potash and Perlmutter as a classic is assured—or I'm a sinner.

POTASH AND PERLMUTTER IN AMERICA.

"In America it ran for six months. The original Perlmutter was replaced for another, whom the public didn't like. Their verdict was that he was mis-cast, and so the play was stopped. But here in London, you see, we have the same 'creators' of the two parts; let us hope, then, that the public will continue to patronise our 'show,' as they have done so splendidly in the past. With their firm support, the play should keep on running.

"It is curious, but I must mention it. Last July, Len and I went to New York to witness the second installation of the Potash and Perlmutter series. What do you think happened? As soon as we approached the theatre, we heard that the play was off. Of course, we then hurried back to London as soon as our feet could take us. No, even an invitation from the White House would not keep us back after that, so eager were we to get back to dear old London. If we only had flying machines at hand, we should have aeroplaned it across the Atlantic, sure!

POTASH ON BRANDEIS.

"By the way, when we were over in the States we were lifted off our feet by the agitation that went on against Judge Brandeis' appointment to the Supreme Court. You know, every Jew in the New York Ghetto has a vote, and they all plumped solidly for Brandeis. President Woodrow Wilson worked hard for him. And how did he work! It was a hard fight. But the Jews succeeded in the end. Hooray! Let me shout it again, whatever the JEWISH CHRONICLE readers may think. Hooray!

"Afterwards there was a big flare up. I seriously thought that the Republic was breaking up. But here a Jew can rise to any eminent position and nothing is said."

Mr. Robert Leonard.

PERLMUTTER'S "SHOLOM ALEICHEM."

At this point the interview was interrupted by the call-boy knocking, "Only another 15 minutes," was the message. Our representative then hurried to the next dressing-room to see Mr. Leonard, and having gained admittance, greeted him with a broad "Sholom Aleichem!", to which Mr. Leonard jubilantly responded in the good, old Jewish style, "'Aleichem Sholom!' Ah, ha! Another interview? Well, we've only 15 minutes left. Now I want to say that this 'show' is a better entertainment than the first. It has been accepted by the public here with complete approval. The other day, to show you evidence of what I mean, I met a man, who recognised me in the street as 'Perlmutter.' He assured me the play would run for 18 months, and he was ready to insure the play for me for a year in advance at 15 per cent. The terms not being good enough, the proposed transaction abruptly broke off.

PERLMUTTER IN WHITECHAPEL.

"Another man met me in Whitechapel last week, and he wanted to know how I got into the inner fibres of the Jew. He didn't believe me, when I said that, as I am a Jew myself, this could easily be done. 'No, Mr. Perlmutter,' he persisted, 'even as a Jew, you would have to live in Russia forty years to be able to make all the movements and gestures you go through at every performance.' I gave it to him strong in reply, I tell you. 'For goodness sake! what am I then? Do you expect me to change my skin? Even the leopard can't change its spots. Surely you don't expect me to stand on my eyebrows, walk on one finger, see with my ears, or hear with my eyes? My God! Do you expect me to be anything else than what I am—a Jew?'"

THE SUBMARINE ADVENTURE.

I understand from Mr. Yorke that you went over to New York?

"Yes, Gus and I went to see the 'old folks at home.' When we arrived at Ellis Island there was my brother, my sister, my mother, and my father, and all the royal family, waiting for us, not another *mishpoche* like them the wide world over for family ties, I tell you. Was my father pleased to see me? Oh, yes! I promised to take him to see the sequel play. So I had everything arranged. I booked a ticket for London, and just as we were about to get on the boat, it suddenly dawned upon him that he left his *Tephillin Zeckel* behind. It took him a long time to realise that the play was being produced in England. And after much leave-taking and heart-breaking (for I love my father, bless him!), I and Gus had to run up the gangway. As the boat moved off, he shouted out, '*Gott zoll dich benschen ma zeen!*'

"And now the journey itself. Never shall I forget that journey. We didn't see any submarines, and we did see some submarines. I don't know what it was. Life-belts were handed out to us, and we wore them on our clothes every night. We were all afraid to go to bed as we expected to get hit. Never shall I forget those long, monotonous nights, lying on my back in my bunk, waiting, listening for the slightest sound or movement. One night I had a fright. Suddenly a cold hand was put across my face, and a figure in white said in alarm, 'Len, get up! Quick, for God's sake! Submarines!' There was Gus in his nightgown trembling, shivering next to my bed. I jumped out, put on some clothing in a hurry and rushed up with Gus at my heels on deck. There we found a crowd at the rails. It was a brilliant moonlight night. All were white and scared. Some said they had seen a periscope; others said that it was the tail of a sea-serpent. Soon, betting started that it was a submarine. Then Gus gripped me in his arms, and screamed out excitedly, pointing at the waves, 'Ah, ha! There it is.' A mysterious line of foam seemed to zigzag in the track of the boat. As nothing occurred for some time we went below and drowned our fright in a cup of coffee. The next day we heard that the 'sub' was only a floating spar."

There was a rapid tapping on the door at this stage, and Mr. Yorke called out, "Can I come in?"

"It's alright, Gus, I'll soon be ready," replied Mr. Leonard. When Mr. Yorke entered, smiling in his inimitable way, he burst out, "What! Still shmuzing? *Shemang benie!* You could have written out a Megillah for Purim in this time, and made a play of it."

Mr. Leonard then proceeded.

A ZEPPELIN SOUVENIR FOR U.S.A.

"I wanted to say that as soon as we got back to London I had several Megillos from my *Mishpoche* in New York. They were anxious to know whether we arrived safely; whether the Zeps had really destroyed London, as the lying Huns had reported in America; whether the Queen's was burnt; whether we are giving 'Underground' performances in the Tube for the duration of the war. I had to engage a special clerk to deny all these false statements. To prove that the German wireless was all moonshine, I promised to bring them back a Zeppelin as a souvenir."

Our representative then asked Mr. Yorke when he thought the war would finish, to which he smilingly replied: "How should a feller like me know? I had hopes of bringing the war to an end some time ago, but I have given that idea up. I'll tell you what we did. Len and I started in a new business to finish the war. We got ourselves appointed to the two chief commands—Len was the Commander-in-Chief and I was the Lord High Admiral. Well, to cut a long story short, the thing didn't work very smoothly. We quarrelled and quarrelled. Len claimed all the victories and blamed me for all the reverses. It was more than human heart could stand. In the end I sent in my resignation, and the business went smash. So the war goes on just the same."

A STRIKE BREWING.

Here Mr. Leonard interposed.

"Look here! I'm going on strike. To-night I'm going to the manager with an ultimatum. I've been playing Perlmutter for such a long time, that I think

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JUDAISM AS DISCIPLINE.

Kippur is followed by Tabernacles. Is the sequence accidental, or had the appointers of the festival some wise intention in arranging that so soon after mortifying the flesh, we should proceed to indulge it? In the medicine of the soul a change of treatment may often be beneficial, and after a lowering system it seems desirable to adopt a course of strengthening. We advisedly use this language, for it is becoming clearer every day that the Jewish conception of religion was that of a discipline intended to regulate the religious instincts in the best possible way. As a matter of fact, this has always been recognised in a slightly different form in the statement that the Jewish system is essentially legal. That way of putting the fact seems to us so far one-sided that it only recognises the negative side of Judaism. It is more as a discipline, a divine education, that Judaism may be best regarded in its most characteristic aspects, and we propose to consider it from this standpoint.

Judaism is not alone perhaps in dealing with the religious aspects of life as a discipline. In a measure all ancient religions took that standpoint, in so far as they regarded all the acts of life as having a religious aspect with appropriate ceremonial. And Roman Catholicism in a measure still retains somewhat of the ancient standpoint, except that the priest is a necessary intermediary in every religious function. But Judaism has most consistently and authoritatively kept to this position from the days of Moses to our own time, gaining with each age the accumulated authority of the past for its ceremonial. And our religion differs from all its competitors in this cardinal fact that each Jew is a priest, and needs no intermediary in his supplication to the Most High. Herein lies the importance of our ceremonial; by its means individual vagaries are guarded against, and a bond of common ritual created between all the members of our faith. There can be little doubt that the founders of Judaism were aware of the dangers which its individual character might cause, and that the seemingly rigorous restrictions imposed by them form a wise precaution against disintegration.

The effect of this remarkable union of individuality and restriction is to be seen nowadays in the Jewish character. Nowhere do we see such marked individuality as among Jews. Yet nowhere do we see so strong a sense of communion, and in favoured cases so strong a sense of duty which is so bound up with our feelings of communion with our fellow-men. And as if to point the moral, our brethren in America are giving us a warning example of the effects of letting individuality have sway without the discipline which is afforded by the conception of religious duty held by the vast majority of Jews. Across the Atlantic every Jew, or at least every Rabbi, doeth what is right in his own eyes, and the consequences have been so disastrous that there has been a distinct revival of orthodoxy of recent years, and the ultra-advanced party have been stung into still more startling innovations, on observing the signs of "the reaction," as they term it.

In fact, Judaism recognises two important truths which at first sight seem opposed. Religion is individual, and yet religion is social. Judaism recognises the individuality of religion by refusing to allow any intermediary between man and his Maker. Herein it differs from Christianity in all its forms except Unitarianism, if that can be called Christian. Yet at the same time Judaism recognises that religion is social, that in the uplifting of life into the ideal sphere the presence of our fellows, in fact or in spirit, is a necessary ingredient. And the social aspect of religion is represented by certain acts which in themselves may have no significance, but the mere fact of their being common to all Jewry constitutues their social character. And it is this second property of our faith that differentiates it from Unitarianism.

And further, this individual and this social side of our faith are not disconnected, and it is in the remarkable manner of their connection that Judaism as a discipline for the soul comes out. There is one noteworthy fact which speaks volumes against those who scoff at Jewish rites, and these are often the very persons upon whom they should be binding. Explain it as they will, they cannot deny that the finest specimens of Jewish character are to be found among those who are firmest in their adherence to ancestral customs. The purest idealism, the loftiest self-sacrifice, the most earnest devotion to the cause of the suffering and the poor—where shall we seek for these? Not surely among the cultured, the emancipated Jews. They have their advantages, doubtless, in greater width and flexibility of intellect, but they would be the last to claim any moral superiority over those whom they have "left behind." The function of religion is to idealise morality; Orthodox Judaism may accept the test and point to the sons she rears as examples of her training in the ethical ideals.

The discipline enforced by the religious duties of Judaism may be compared to that given by the ordinary routine of life. The young always chafe against the definite doing of definite things at fixed times, but we all know that life would be simply unbearable without these so-called mechanical habits. And so in religion the Antinomians cry for more liberty, and when they get it make no use of it for religious purposes, at least, that has always been the experience of reformed movements among us. The truth is that these movements have been headed by just the class of minds to whom the wholesome discipline of our faith would have been most useful. For admirable as its effect is on the nature of the ordinary man who cannot command at will religious zeal and enthusiasm, and must have these trained in him by associations with the home feelings, it is still more beneficial in its effect on the more enthusiastic spirits who are naturally filled with a devotion of the Ideal. They count every movement ill-spent that is not spent in the service of God, and they therefore make occasions for religious transport. To minds of this calibre regulated service has a most steadying effect, and thus we find Jews remarkably free from that religious mania which is the danger of over-spiritual natures.

Judaism, too, has its dangers of an opposite kind. Its opponents do not fail to point out the mechanical nature of the service which is required at the hands of Jews. Mechanical is a question-begging epithet in this connection. Unconscious it undoubtedly is, but it is none the less real. Too much has been made of the danger of the worship of the Letter, there are dangers in the worship of the spirit as well. The very unconsciousness with which Jewish ceremonial is performed is often only a mark of the depth of feeling involved in it. Any change made in it reveals a fund of feeling of which the worshipper was perhaps previously ignorant. So, too, the self-denial which is involved in half our ceremonial becomes merely mechanical, as it is called, but it is real enough, as is often seen when temptation occurs to give up the "mechanical" practices. Perhaps, after all, it is here that the shoe pinches with those who scoff at ceremonial; it is the self-denial that is objectionable, not the ceremonial. These are just the very persons who would be most benefited by the ceremonial they deride, and thus its opponents are the best proof of the wisdom of Judaism regarded as discipline. [*Reprinted.*]

A Sermon for the Week.

[*Specially Written for the* JEWISH CHRONICLE.]

THE HOME AND THE TABERNACLE.

"*Ye shall dwell in tabernacles seven days.*"—*Leviticus xxiii., 42.*

The two outstanding seasons of the year, and of life itself, are the spring and the autumn. These constitute what is called in Scripture תקופת השנה. Both turning-points of time are crowned with God's blessing. The flowering of spring and the fruitage of autumn mark nature's chief festivals, when earth arrays itself in its brightest garb and the heavens wear their most joyous aspect. And at both seasons Israel, "the people whom God had chosen and formed to set forth His praise," holds his chief celebrations. He thus keeps in close touch with the workings of nature, from whose perpetual youth he draws sustenance for his religious life, which he preserves fresh and green and fragrant like the plants he takes into the synagogue to proclaim God's praises. His spiritual nature having been invigorated and purified by the reconciliation which he has effected between himself and his Creator, he now proceeds to lay the foundations of his earthly activities. He builds tabernacles, he rears homes, in which he dwells for "seven days." The tabernacle is a symbol of life itself, for like the tabernacle life is a דירת עראי, a temporary abode, not a דירת קבע, a fixed abode. And the "seven days" of the Biblical ordinance have a symbolical significance too. They symbolise the seven stages of life during which man resides upon earth. In the words of an old Jewish book (the Zohar), שבעת ימים ולא בשבעת ימים—our domestic life generally should conform to the regulations which have been laid down for the erection and habitation of the festive tabernacle.

I.

The period assigned by Scripture for the erection of the Succah is the period of ingathering—"when thou hast gathered in the product of thy labour from the fields." The wise man of Scripture applies this law to life when he teaches: "Prepare thy work without, and make it ready for thee in the field, and afterwards build thy house." In a similar sense the Rabbins teach, "Let a man first plant his vineyard and build his house, and then let him take to himself a wife." Judaism inculcates the duty of marriage, but it sets its face against improvident marriages. Not till our industry abroad has yielded its golden fruits should we set up the home which is to shelter husband and wife. But having gathered in the harvest of our labours we should not wait or hesitate to lay the foundations of our domestic life. The divine command is explicit. "Everyone who is born in Israel shall dwell in tabernacles." For it is the Jewish home, with its religious atmosphere, its simple pleasures, its dignified restraints, which binds the Jew to his people and constitutes him a source of strength to his community. Let no true son of Israel have to reproach himself in the words of Scripture that "the reaping has passed, the summer is over, and still we are not saved." The book of Ecclesiastes, which we read at this season, warns us in timely words that the man who thinks to fill up the measure of his earthly existence with a frivolous pursuit of illicit pleasures will sooner or later come to acknowledge: "I said of laughter, it is mad, and of mirth, of what avail is it?" "He who lives without a wife," our Sages remind us, "lives without joy, without a blessing, without good." The essential idea of the Succah is protection; it serves in prophetical language "for a shadow in the day-time from the heat, and for a refuge and a covert from storm and from rain." Such our Jewish homes have ever proved to a people who have sought safety therein from the pitiless winds and storms of the outside world, from the burning suns of inhospitable deserts.

II.

Various rules have been laid down for the construction of the traditional Succah. It is enjoined, for instance, that it should not exceed twenty cubits in height—סוכה גבוהה מעשרים אמה פסולה. We are to dwell in the shadow of its roof-tree, not in the shadow of its high walls. The Jewish home should preserve a certain primitive simplicity. Let it not be planned on such ambitious lines that, forfeiting the character of a plain tabernacle, it tends to foster in its possessor feelings of pride and presumption and arrogant exclusiveness. We know what happened to the builders of the Tower of Babel. Their construction, which was to reach the high heavens, fell into ruins. The ambitious builder grew to be out of sympathy with his humbler neighbour, whose language he ceased to understand. The speech of these ancient builders was confounded, and failing to co-operate with each other they were scattered over the face of the earth. On the other hand, the tabernacle must be at least ten handbreadths high סוכה שאינה גבוהה עשרה טפחים פסולה. Its dimensions must be such as to admit freely the light and air of heaven. A dwelling which is to be dignified with the name of "home" requires a minimum of size and comfort; its inmates must be able to stand up and stretch their limbs without difficulty or encumbrance. The simple life, yes—that is what the ordnance of the Succah recommends, but not a life weighed down with burdens and hardships which impede the free exercise of its powers. No one can hope to go through life without care. Over the happiest home sorrow will now and again cast its dark shadows, and the shadows of life often exceed its sunshine—צלתה מרובה מחמתה. But a life which is cramped with sordid anxieties, which, bending beneath its load of burdens, is for ever turning its gaze downward, has somehow missed Heaven's blessing; it is shut out from the sunshine in which all God's creatures should participate.

III.

And again, the Succah must have at least three walls on which to rest סוכה שאינה לה שלוש דפנות פסולה. What are the three pillars on which every Jewish home should rest? They are manly dignity, womanly constancy, and filial affection. "Blessed is everyone that feareth the Lord, that walketh in his ways. For thou shalt eat the labour of thy hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine in the innermost parts of thine house; thy children like olive-plants round about thy table. Behold thus shall the man be blessed that feareth the Lord. Yea, thou shalt see thy children's children. Peace be upon Israel." And on the fourth side, whether filled up with a wall or not, there is the door, which is to stand hospitably open that the blessings of

THE CHIEF RABBI ON JEWISH DUTY.

"A LITTLE WET STRAW."

In the course of his sermon at the Great Synagogue the Chief Rabbi compared Yom Kippur to Elijah, the messenger of truth, peace, and immortality. Like Elijah, this unique festival of the unique people turns the hearts of the fathers to he children, and the hearts of the children to the fathers, and reconciles them with their Father in Heaven. And like that deathless and timeless prophet, it is the sublime mission of Yom Kippur to proclaim to the children of men that there is something in us that survives death and dissolution; and that he who walks in the ways of justice, mercy, and humility before his Maker, writes his name in the Book of Life for evermore. Elijah was a fearless prophet of truth to an age, halting and vacillating between two opinions. Likewise this Day of Days throughout the generations. To every son and daughter of Israel it addresses the questions: "Are you living your life worthily, true to your God and loyal to your people? Is your life such that the Divine Name is sanctified and Israel's honour increased thereby? Or will, through you, the Jewish name be dishonoured and the Divine Name desecrated?"

In accents that cannot be drowned do these words reverberate in our ears to-day, when the Jewish community is confronted with a serious problem of present-day duty. We rejoice to think that hosts of our brethren are gladly offering their lives for Right; that the number of those in England alone who have responded to the call of their country is nearly 25,000. But we grieve to think of the few thousands among the hundreds of thousands constituting the Jewish citizenship of the allied nations who desire to be exempted from the fulfilment of their elementary duty of patriotism. We lament this fact and consider it a great danger threatening the fair name of Israel. Even a little wet straw can produce enough smoke to hide the stars. And remembering the injustice with which the world so often judges Israel, we have, alas! good reason to fear that the sacrifices, nay, the martyrdom of the half a million of our brethren fighting in Russia, and the scores of thousands in the other belligerent countries, will count as naught because of the two or three thousand Jews who are laggards.

Like Elijah, Yom Kippur bids us heed the still small voice of duty and conscience and maintain the utmost of sensitiveness to Jewish honour, amid the whirlwind and the earthquake and the destructive fire now sweeping over the fairest portions of the earth.

INDECORUM AT UPPER BERKELEY STREET.

From Mr. J. SYDNEY LEWIS, 6, Fig Tree Court, Temple, E.C
[TO THE EDITOR.]

SIR,—Permit me cordially to agree with the remarks of your correspondent who signs himself "An Old Member," in your last issue.

I have already had an interview with the Secretary of the Synagogue upon the matter with the view of moving a resolution at the next general meeting that I hope will effectively, if carried, remedy the complaint made.

I feel it is only fair, however, to add that the Executive officers of the Synagogue, as well as the officials, are ever anxious to do all in their power to add to the decorum of our beautiful and impressive services.

A CONTRARY VIEW.

From "A MEMBER."—[TO THE EDITOR.]

SIR,—As a frequent attendant at the West London Synagogue, I desire, with your permission, strongly to protest against the unfair, incorrect and grave attack upon the conduct of the members of the West London Synagogue by "An Old Member," in your issue of last week. Speaking generally on the question of decorum, I have no hesitation whatever in asserting that there is not a more decorous and attentive congregation than the members of the West London Synagogue, and it is, as such, a striking example to any Synagogue to follow. One is at a loss to understand the hidden meaning, if any, of "An Old Member's" letter, and, if I may venture to suggest, your correspondent himself will be the first to admit this claim.

Educational Success.

LIVERPOOL.—Mr. A. Hesselberg, of 25, Pembroke Place, has been awarded the Ash Prize at the Dental Hospital for the best papers in Dental Surgery submitted during two years.

A SERMON FOR THE WEEK—*Continued from previous page.*

the home may be shared with others—יהי ביתך פתוח לרוחה. Hospitality is essentially a Jewish virtue. No home can be said to preserve its Jewish character in which it is not genially practised. And the exercise of this virtue is prominently associated with the observance of our festivals. As on the Seder evening Jewish doors are thrown wide open to receive the homeless guest—כל דכפין ייתי ויכול—so at the feast of Tabernacles, when we are commanded to "rejoice in company with the poor, the fatherless, the widow, and the stranger. To all who are bereft of the ties of home and kindred the Succah extends its warm welcome. Its comforting lights shine forth into the darkness, an invitation to those who stand without to enter and partake of its good cheer. It is to be regretted that the old-fashioned Jewish custom is but partially observed in these modern times; when the Succah is ceasing to be a domestic institution and tends to become congregational. We miss the social functions that once adorned Jewish life, and just because we regret their disappearance we ought to retain what we can. Let us see to it that our festival celebrations, at least, afford an opportunity for the exercise of hospitality. Let them serve, moreover, as an occasion for the display of those other virtues which the Succah symbolises and which invest the home with a Jewish character.

THE JEW AND THE SYNAGOGUE.

THE REV. ISIDORE HARRIS ON SYNAGOGUE ATTENDANCE.

Preaching at the West London Synagogue of British Jews on the Day of Atonement, the Rev. Isidore Harris spoke on the Duty of Regular Attendance at the Sabbath Service, from the text in the 84th Psalm: "For better is a day in Thy courts than a thousand elsewhere. I would rather be at the threshold of the house of my God than dwell in the tents of ungodliness." The writer of this psalm, said the preacher, must have been a man of passionate religious fervour. His is one of those intense spiritual natures which yearn after communion with the Divine with an unappeasable longing. There is a void in his heart which only the loving presence of God can fill. When such men pour forth their souls in psalm and praise, they give utterance to the purest thoughts that humanity has breathed. Such thoughts make the world's noblest literature, for they are concerned with the infinitely great. They live for ever, because they express what is eternally true. They stir our sublimest emotions, for they represent what the best men and women in all ages have felt in their best moments. The compositions of the Hebrew Psalter possess this characteristic in an eminent degree—this 84th Psalm, perhaps, in a more eminent degree than any other. "How lovely are Thy Tabernacles, O Lord of Hosts," it sings. "My soul longs, yea even pines, for the courts of the Lord. My heart and my flesh ring out their joy to the living God. Even as the sparrow finds a house and the swallow a nest where she lays her callow brood, so have I found a home by Thine altars, O my King and my God. Happy are they that dwell in Thy house, they can always be praising Thee."

"A HOLLOW PROFESSION."

It is difficult for us moderns [continued the preacher] to realise the full force of such sentiments. The authors of this and kindred psalms must have moved on a higher plane of thought than that to which we are accustomed. They lived a life of mystic communion with the Unseen. To them the spiritual was a more certain reality than the material. Visions of the heavenly vouchsafed themselves to their clarified senses, they saw things hidden from the ken of ordinary men. They literally "walked with God" in the daily companionship of His realised presence. But we moderns have lost touch of all this. We belong to an age in which material things engross the attention. Our worldly concerns shut out the view of our higher interests. From one year's end to the other we are running the heated race, and the pace is quickening, and the pauses are becoming fewer. Every-day life grows more complex, and its many distractions leave us less leisure than ever to attend to the claims of the spirit. A couple of hours' attendance a week at God's house represents the high-water mark of religious fervour in these days. We may exclaim with the Psalmist: "Better is a day in thy courts than a thousand elsewhere," but the words sound on our lips like a hollow profession of what we do not feel. And yet this 84th Psalm enshrines an everlasting truth that should appeal even to us—the truth that man cannot live without God, and that the veriest worldling may now and again find his highest satisfaction in the communing of his spirit with the Infinite. Man's abiding need of religion, his quenchless longing for the Ideal, the yearning of his soul for the things which this world can never give—that is the indestructible fact which emerges from the text. And if there is one occasion on which we may feel ourselves in full sympathy with this sentiment, it is the Fast of Atonement, which witnesses the unique spectacle of worshipping multitudes thronging God's House from early morning till the shadows of night close in upon them. This day of days, which testifies that man does not live by bread alone, but that the soul has its wants as imperious as those of the body; this day, which we are spending in God's courts, may afford to many of us such joyous satisfaction that we may come to realise how truly it may be preferred even in these times, to a thousand days spent elsewhere and in other pursuits.

DWINDLING CONGREGATIONS.

Having described the appeal which Kippur makes to those who at other times are callous and indifferent, the preacher proceeded to ask, why should these indifferent ones always remain so? Why, having experienced a certain sense of satisfaction in this discharge of their religious obligations, should they not feel a desire to enjoy the blessings of spiritual communion more frequently than they have hitherto done? Why should they, voluntarily and for no particular reason, deprive themselves at other times of the privilege which is theirs now? Can they consistently justify themselves if they go forth this evening with the intention of not re-entering this house till another year has elapsed, thus leaving all the intermediate months and weeks and days, with their precious opportunities of religious edification, neglected and ignored? He would avail himself of this occasion to impress upon his hearers the duty of a more regular attendance at Sabbath wor-

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PROSPECTUS ON APPLICATION.
Next Term began on September 21st.

ship than that to which they had grown accustomed. It was no startling, new fact to which he was calling attention, when he said that the gatherings at their Sabbath services tended to grow smaller almost from week to week. One congregant dropped off and then another, until by gradual attrition a congregation which should be numbered by hundreds had to be counted by tens. The further abstentions they had suffered since the outbreak of war had but served to reveal how dependent they were for the making of a congregation upon every individual member who was not absolutely kept away from the synagogue by war duties and the country's claims upon the nation's services. The very fact that so many were serving at the present time in so many capacities should induce the hundreds of people who were not serving to make a special effort to take the place in the synagogue of those who were temporarily debarred from coming.

THE ROOT OF THE EVIL.

He was convinced that the root of the evil we have to deplore is the frivolous attitude that people take up on this question. They will not realise their responsibilities to the synagogue of which they claim to be members. They argue—if they think about the subject at all—that it does not matter if they and their families stay away; that worship will go on just the same. *It does matter.* Every single congregant is of vital importance to us, for the congregation is made up of individuals. Does it not stand to reason that if everyone considered himself or herself justified in neglecting the Sabbath services, there would be no congregation at all? The author of the 122nd Psalm sings: "I was glad when they said unto me, Let us go into the house of the Lord." There we have a picture of one person encouraging others, by the force of his personal example, to join in public worship. Nowadays we have the opposite picture; the sad spectacle of one person discouraging others by his refusal to join in public worship. For the atmosphere of an empty synagogue cannot be anything but depressing and therefore discouraging. It is depressing and discouraging not only to the ministers, who have to address their ministrations to rows of deserted benches, but to the congregation itself, such as it is, one and another of whom, in their turn, tend to fall away. For we are all more or less creatures of imitation and convention. We are anxious to come to synagogue on the Day of Atonement because everybody else is anxious to come; we stay away at other times, because we know that other people are staying away. And this being the psychology of synagogue attendance, it becomes the paramount duty of every Jew and Jewess who is interested in its welfare to uphold the institution by regular personal attendance.

WHERE IS THE FAULT?

From "RANK AND FILE." [TO THE EDITOR.]

SIR,—Taking up my copy of the JEWISH CHRONICLE on Friday I was surprised, or at all events interested, to see that "Mentor" had chosen for his subject the old old question of synagogue abstention. How old! And what distant memories it re-called, memories of stout controversies waged with gallant quill, raising clouds of verbal dust and ending—where they began. It sounded all like the stirring of dead leaves—very appropriate, no doubt, to the "fall." But their rustling had a sepulchral sound, a note of moaning and sighing, as who should say, "Why have I, the quarrel of ages, been raised from my grave again to make matter for disputants, or "copy" for newspapers?

And yet, as your contributor says, the matter is none the less important because it is ancient, and the clang of the old ghost's fetters rings ominously in our ears.

Nobody can gaze without a pang of sorrow and misgiving upon the synagogal "array of empty benches" (Oh, familiar phrase!). Who can look in upon the denuded synagogues without a chilling sense of contrast with the "once has been"? It is true that in the East End there is often a cheerier tale to tell. But we know, all of us, in our heart of hearts, that even those East End congregations are transitory, and that the day is coming when the same enervating influences which have defied other congregations will work their will, and the attendances will thin away to the size of those which distress us in the older places of worship. There almost seems to be a law of mortality, or at all events of decline, which subjugates the congregation with a relentless power. And yet—we cannot admit any such fiat, for we know, as "Mentor" truly points out, that on the collective life of the synagogue hangs not only our religious existence, but our corporate existence as Jews. If the synagogue is to become a tomb it will assuredly enfold the race as well as the creed, and it will be good-bye to Jewry and a miserable end to the fight of ages.

What is at the bottom of it all, and how to "stop the rot"? It seems to me, Sir, as a humble observer in the community, that "Mentor" has grasped "the root of the matter" when he warns us to brush aside all questions as to the attractiveness of this or that service, or of what constitutes an attractive service. "We can be sure," as he points out, "that a service is attractive which attracts, and we will recollect that the essential point in attaining that sort of service is the spirit of those for whom the service is provided." "The synagogue being a place for divine worship, for devotion, for public manifestation of faithful adherence to Judaism and to Jewry, the employment of the synagogue for these purposes needs first, last, and all the time the spirit which yearns for divine worship, which craves for devotion, which demands means for proclaiming, in congregation with fellow-Jews, loyalty to faith and race and creed. Without this spirit you can do what you will and devise what you may for the synagogue and its service, it will remain unattractive. Given this spirit and it will quickly make the synagogue attractive."

This, Sir, sums up the whole controversy. It shows us why the Reform synagogues achieve no more success than the Orthodox, why the Christian church is as empty as the Jewish Synagogue. In a word, it is not that the place of worship does not attract, but that the individual has ceased to be attract-able—because "the spirit which yearns for divine worship" is dormant, if not dead.

RED WHITE & BLUE
DELICIOUS COFFEE.
For Breakfast & after Dinner

What is the explanation, for if we diagnose the cause we may sooner discover the remedy. To my mind the causes are two-fold. In the first place there is the blow struck at religious "faith" by the scientific progress of last century. Coupled with this was the "get on" spirit—the spirit of Samuel Smiles—which elevated progress in this world's goods to a giddy place in human aspirations at which the merely spiritual seemed very tiny and unimportant.

Early to bed, early to rise,
Makes a man healthy, wealthy, and wise.

In this jingle lay the whole creed of the last century—the whole soul of Victorian ethics, if they could be said to have had a soul. Healthy, wealthy, and wise (especially "wealthy")—but not spiritual! Science, machinery, trains, and steamships (which lifted the veil and introduced us to new scenes), the cult of the sovereign and the "rise in life"—all these, in combination, drove religion into a back place. A great struggle was waged for a larger place in the sun. It gave us the Labour and Socialist movements in national life. It de-spiritualised Germany, filled her with a longing for *her* "place in the sun," and gave us Armageddon in 1914. It gave us the exploitation of the niggers, the Congo atrocities, and all the catalogue of ills which have clouded the face of our modern idol, "material progress," and so dimmed its glory. It gave us the multi-millionaire and the spiritual pauper, and it presented us with the United States as we see it to-day—the supreme expression of the 19th century. The sense of the divine fled—the atmosphere was unhealthy—and the world grew materialistic to its finger-tips. Our pocket filled, and our synagogues emptied!

Then what is the cure for all those ills? Surely—if I am right in my diagnosis—that we should de-materialise ourselves. Dr. Smiles must be dethroned. We must put the Bible in his place. The sovereign (or its paper equivalent) must give way to the Sovereign—the Supreme Ruler. The spiritual must be revived among us, and the material reduced to its proper status. The controlling human ambition—happiness—must be defined afresh, and in new terms. And, Sir, the times, bitter and scourging as they are, have given us the grand opportunity. Mankind, or a great part of it, has been cast into a furnace. It is for its leaders to see that it emerges as refined gold. Luxury, material comfort, have been forgotten for a time by millions of our kith and kin. We must see that they do not return in the same coarse, brutish, and domineering shape. The world has been shaken to its depths. Its hidden mysteries have thrust themselves before us. The infinite has dawned before the men in the trenches, who have looked death and eternity in the face. We have been lifted out of the materialist routine. We have begun to think. Let our leaders see that we think aright. In short, the chance of the best men, lay and clerical, to re-mould the Jewish and Gentile mind and breathe a better spirit into the race, has come. Materialist humanity has been passed through the fiery Moloch it worshipped. It is being consumed by its own errors. It may be made to *see* its errors. Are the world's leaders prepared?

Are our Jewish leaders prepared?

"REJOICING IN THE LAW."

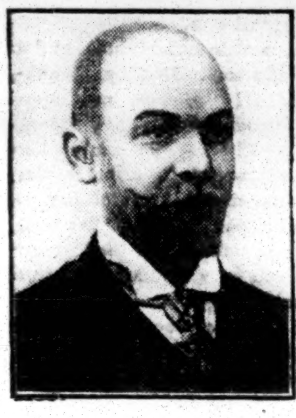
חתני תורה ובראשית

The names of the חתני תורה ובראשית at the undermentioned synagogues have reached us:—

Synagogue	ח״ת	ח״ב
Brondesbury	Mr. A. Le Vay-Lawrence	Mr. L. H. Wand
Hammersmith	Mr. L. A. Solomon	Mr. D. Sharp
New	Mr. B. Rosenthal	Mr. M. Cooper
Stoke Newington	Mr. L. Cohen	Mr. H. Gross
South Hackney	Mr. Louis Michaels	Mr. Max Behr
Western	Mr. A. Jacobs	Mr. I. Koski
Fieldgate Street 1st Minyan	Mr. S. Shimansky	Mr. I. Abrahams
Fieldgate Street 2nd Minyan	Mr. G. Temple	Mr. J. Levy
East Ham and Manor Park	Mr. D. Shooter	Mr. G. Goodman
Great Garden Street	Mr. C. Petricofsky	Mr. J. Rosenzweig
Joel Emanuel Almshouses	Mr. H. Manheim	Mr. R. Wolfenbuttel
Limehouse	Mr. A. Waitzer	Mr. S. Comras
New Road	Mr. A. Levy	Mr. P. Rosenberg
Notting Hill	Mr. J. Sulkin	Mr. H. Nieman
Philpot Street	Mr. E. Carter	Mr. E. Solly
Poplar Associate	Mr. N. Konskier	Mr. J. Davis
Princelet Street	Mr. J. Freedman	Mr. D. Keller
Sandy's Row	Mr. R. Weisbaum	Mr. H. Polack
Shepherd's Bush	Mr. A. J. Frank	Mr. M. Marcell
Victoria and Chelsea	Mr. H. Kosky	Mr. P. Levene
Wellington Road	Mr. H. Rothner	Mr. A. Goldstein
Adath Yisroel	Rabbi Dr. V. Schoenfeld	Mr. S. Broza
Spital Square	Mr. H. Myons	Mr. I. Denhof
Commercial Road	Mr. Frank Oliver	Mr. M. Pagrash
Great Alie Street	Mr. L. Cooper	Mr. D. Cohen
Cannon Street Road 1st Minyan	Mr. M. Kurlander	Mr. M. Ullman
Cannon Street Road 2nd Minyan	Mr. A. Filer	Mr. M. Hart
Woolwich and Plumstead	Mr. I. Jacobs	Mr. I. Tashkofsky
Devonport	Mr. H. Lipman	Mr. I. Ellison
Glasgow, Queen's Park	Mr. S. Solomon	Mr. H. Harrison
Leeds, Byron Street	Mr. S. Goldman	Mr. M. Blumfield
Leeds, New Briggate	Mr. M. Goldstine	Mr. W. Cohen
Middlesboro'	Mr. J. Wilks	Mr. I. Hush
Beth Hamidrash, Middlesboro'	Mr. J. Wood	Mr. I. Miller
Portsmouth	Mr. L. Zeffertt	Mr. N. Morris
Preston	Rev. A. Soloman	Mr. L. Price
Southend and Westcliff	Mr. A. Goodman	Mr. M. Caidan
Sunderland	Rabbi Dr. Salis Daiches	Rev. L. Muscat
West Hartlepool	Mr. E. Rabinowitz	Rev. D. Weinbaum
	MANCHESTER.	
Central	Mr. J. Libstein	Mr. E. Rosenberg
Central, Hightown	Mr. F. Adler	Mr. F. Smith
Chevra Mishnayoth	Mr. D. Gouldman	Mr. M. Totie
Holy Law	Mr. L. Donn	Mr. M. Fiddler
Beth Hamidrash	Mr. A. J. Rosenthal	Mr. J. Taylor
Lower Broughton	Mr. D. Bursk	Mr. J. Smith
New	Mr. S. Hamburger	Mr. S. Levi
Beth Hamidrash	Mr. J. Gordon	Mr. M. N. Silverstone
Old Hebrew Congregation	Mr. R. Cohen	Mr. L. Goldstone
Rydal Mount	Mr. A. Gadian	Mr. A. Bernstein
Chorlton-on-Medlock	Mr. Morris Frund	Mr. Gabriel W. Paerse
United Synagogue and Beth Hamedrash Hagodol	Mr. L. Blanc	Mr. A. Schorr
Bishop Street	Mr. J. Assinofsky	Mr. P. Goldberg
Warsaw	Mr. I. Binde	Mr. M. Zatman

OBITUARY.

SIMON SAMUEL FRUG.



Simon Samuel Frug.

As briefly recorded in your last issue, the death has occurred at Odessa of Simon Samuel Frug, the great Russian and Yiddish poet. By his premature death at the age of fifty-six both Russian and Yiddish literature are deprived of a poet of unusual lyrical qualities. The loss is particularly great to Yiddish literature which is none too rich in such supreme artists as Frug.

Born in 1866 at Bobrovy-Kut, one of the small Jewish colonies in the Government of Cherson, he was the son of a poor Jewish colonist. His first education was mainly Jewish, as he attended a *Cheder* until the age of nine. At that age he entered the village school where he learnt the Russian language. He remained in the district till he was sixteen, when he came to Cherson, where he acted for some time as assistant of the local Crown Rabbi. Here Frug made the acquaintance of an official who was acting as proof reader for a local paper and who, recognising some talent in the Jewish country lad, taught him the "rules" of poetry.

Frug's first poem appeared in 1880 in the Russo-Jewish journal *Raswet*. The poem created a sensation at that time among cultured Jews. The Jewish national idea was then beginning to penetrate into Russian intellectual circles and the appearance of the poem was a tremendous encouragement in that direction. The Jewish national idea received a poetic impetus. A year later, Frug was induced by his admirers to come to Petrograd. Poem after poem appeared from his pen, and after the appearance of the first volume of his collected poems his reputation as a first-class Russian poet was firmly established. Others in his place might have rested content with the poetic success achieved in the Russian language. Not so Frug. Unlike many another, he did not desert the language of the Jewish masses. He sang in Yiddish as he did in Russian, though his songs in the former language were not always of the same poetic quality as were those in Russian.

Frug was essentially a lyrical poet, though in Yiddish he was very frequently more satirical than lyrical. That, however, is explained by the fact that he commenced to write Yiddish at a period which had not yet been emancipated from the Haskalah movement. While in Russian he sang freely according to the dictates of his poetic impulses, some of his Yiddish poems bear traces of the characteristics of almost all the poetry of the age, that of a rhetorical quality accompanied by a tendency to moralise. He was not always sure of his Yiddish audiences. He had misgivings about their accessibility to his poetic elusiveness. He, therefore, invoked all the qualities of lucidity and clearness. For the sake of smoothness he often sacrificed the dignity of language and imaginative grace. But none of these defects can detract from his purely poetic qualities. The very smoothness of his verse is amazing. His rhyme moves with startling vigour and unmatched rapidity; it seems to fly like leaves flying before a wind. One wonders at the glittering craftsmanship.

Frug's great poetic qualities are chiefly revealed in his songs of nature which he knew so intimately, and the love of which breathes throughout his works and in his poetic reconstruction of the old Jewish folk tales and legends. He reproduces the environment in glowing colours, and in tender melodies brings us echoes from the past. He explored unsuspected poetic depths in both biblical and post-biblical tales and legends and exploited beauties where none, but one of so high an order as he was, could have discovered them. Nor was he content to reconstruct the past. He shed poetic light as a guide for the future; he sang Israel's woes on one day, he heralded a glorious future the next day. He came to the Jewish people with a mission. He urged Israel to renew his ancient strength, to resuscitate his past powers. He longed for the vanished glory and yearned for its restoration. He believed that he would see his "people awaken from its sleep, make it free; that he would renew with power the old spirit, refresh the old breast, show the right way leading to might and life, light and happiness, and that Israel's head would be crowned and adorned"—that was his message, delivered in flowing melodies. Sometimes he is angry at the tragic fate of his people, the impotence to which it had been reduced—a people that had a David to tackle Goliath, a Samson for the Philistines. And he exclaims energetically:

> Ah, lions and eagles, once I too
> An eagle was: with eyes bright
> Over mountains and valleys, with hopes and might,
> Over rivers and fields soared and flew.

And he goes on in an angry manner to recapitulate how the Jewish breast had been torn by lions and bears. But his anger evaporates when he peeps into the future. He beholds the old will, his vision is not dimmed, and he reads its contents from a distance. Be proud, my children; be earnest, watch and guard your honour. Be proud, my children. Such is the will of the Jew. Always that was true. And he concludes that, although the time may be distant, it will indeed come when tears of sorrow will be wiped away. Frug's poetic activity was not confined to portraits of the Jewish past and vivid pictures of the future. His susceptibility was touched by the sordid conditions under which Jewry lived in the Pale. To them he extends his poetic sighs, he sings praises to the Jewish working man, while he pours irony on the fleeting Jewish merchant, the illusionary speculators, the *luftmensch* financier. His fertile imagination overflows with all sorts of images. But never is he seen to such advantage as when he is lyrical concerning nature. His muse is then at ease. His verse ceases to glitter; it quivers with nervous restlessness; subtle suggestion takes the place of emphatic clearness and over-statement. It stirs our vague and impalpable emotions. No other Jewish poet has given us anything so poignant. It was Frug who revealed to the Jewish masses the beauties of nature, he made it visible "that stones have been known to move and trees to speak."

Frug is dead, but his poetry will live and continue to wake, encourage, and stimulate the "old Jewish breast and Jewish spirit." J. H.

Speaking at the meeting to celebrate the twenty-fifth literary jubilee of the Hebrew poet, Byalick, Mr. Zangwill said that he regretted the over-shadowing sorrow, to which he must refer on such an occasion, namely, the death of Simon Frug, that other great Russian Yiddish poet. Mr. Zangwill referred to the division of Frug's poetic qualities into two languages. Such division, he said, meant weakness, for one could not write his best in two languages. That, however, was part of the Jewish tragedy that Jews had to use two languages, their own and that of the country in which they lived. He cited one of Frug's poems, in which the poet describes the unhappiness of the Jewish child comparing him to a blind worm. Jewish poets—the Chairman remarked—were for ever weeping.

The news of M. Frug's death produced a most painful impression, and his widow has received countless messages of condolence from all parts of Russia. The funeral was arranged by the Odessa Jewish community. The students formed a guard of honour, and the procession filled many streets. Many wreaths were placed at the grave; but no speeches were delivered. The family having been left without means, the Jewish community of Odessa has undertaken to provide for it.

FRUMKIN.—News has just reached this country of the death at Petach Tikvah, Palestine, of Rabbi Aryeh Leib Frumkin, late of Commercial Road, London. Rabbi Frumkin was an eminent authority on Rabbinic law and theology, an eloquent preacher, a fine historian, a man of letters, a man of affairs, and one of the most fruitful pioneers in the colonisation of Palestine. He was born at Kelm, in the province of Kovno (Russia) in 1845. He was descended on both sides of his parents from families who for centuries had been distinguished for their piety, learning, and the leading part they had played in the life of Lithuanian Jewry. In 1870 Rabbi Frumkin made his first pilgrimage to the Holy Land in order to visit the grave of his pious and learned father, known as Rabbi Samuel Kelmer, who had died in Jerusalem three years previously. During his eleven months' stay in the Holy City he gathered from the private libraries of the leading Sephardim a vast amount of valuable material for a history of Jerusalem and its scholars, and also copied for the same purpose some six hundred epitaphs from the old cemeteries on the Mount of Olives. Returning to Russia he became Rabbi of Alexot, near Kovno. In 1881 he began his active work in connection with Palestinian colonisation in collaboration with Rabbi Isaac Elchanan Spektor, of Kovno, Rabbi Samuel Mohilever, of Byelostok, and other well-known Russo-Jewish leaders. Two years later, Rabbi Frumkin went out to Palestine as administrator of the estate at Petach Tikvah. During the eleven years that he spent at this post, he worked hard and successfully to develop the colony, and it is largely due to his and his associates' pioneering and self-sacrificing labours that Petach Tikvah is to-day the largest and most prosperous of all Palestinian settlements. An accident during some building operations on the estate involving the loss of two lives, for which, however, Mr. Frumkin had no responsibility whatever, forced him to relinquish his post and return to Europe. In 1894 he settled as a merchant in the East End of London, where he built up a prosperous business. During his residence in London he enjoyed the deep respect and veneration of East End Jewry. At one time he headed a movement which eventually resulted in the strengthening of the Beth Din by increasing the number of its members. In 1910 he was at last able to retire from business and to return to Palestine. He lived first at Jerusalem, then at Jaffa, and, since the outbreak of the war, at Petach Tikvah. His literary works are of considerable value. In addition to his published works, he has left behind in MS. a number of finished and unfinished works, including valuable *responsa* to the leading Rabbis of his time. He is survived by a widow, two sons, and four daughters, one of whom is the wife of the Rev. M. H. Segal, M.A., of Newcastle-on-Tyne.

Synagogue Bombarded.

The *Jewish World* of this week gives a very striking photograph of the synagogue at Thann (Alsace) which has been ruined by bombardment. A portrait of the Rabbi, Dr. B. Meyer, accompanies the picture.

WINTER IS COMING, and
THE CHURCH ARMY
has received an URGENT demand for
EIGHTY MORE
Recreation Huts
for the welfare of our brave soldiers on
the Western Front; in addition to the
hundreds already there and at home
and in other theatres of the War.
Can we Meet the Demand?
PRAY HELP US TO DO SO
Each Hut costs £300 and its Equipment £100
Week's Working £5 Abroad, £2 at Home

The Church Army's Huts, Tents and Clubs are widely used by
JEWISH SOLDIERS
and are of inestimable value to them.

Cheques crossed "Barelay's, a/c Church Army" payable to Prebendary Carlile, D.D., Hon. Chief Secretary, Headquarters, Bryanston Street, Marble Arch, London, W.

HAS THE "BETH DIN" ABDICATED?

From "PERPLEXED." [To the Editor.]

Sir,—We are living in exceptionally trying times and, as is evidenced by your columns week by week, of making many appeals there is no end. But some explanation seems to be necessary for the extraordinary appeal, of which a copy is enclosed, of the "English" translation of a Yiddish counterpart, that has been issued from the "Beth Din" Court, Mulberry Street, Commercial Road, on behalf of the rabbis and rabbinical students who, to quote the words of the circular before me, "are ministering the spiritual needs of the flocks in the many synagogues of the Ghetto sector of London."

The Treasurers of the Fund in connection with which this appeal is made are, strangely enough, two of the members of the Beth Din who, with their colleagues, I had always understood are charged with the responsibility of ministering to the religious needs of the masses of our foreign coreligionists in East London, for whose benefit the Beth Din is almost exclusively maintained.

Never in the history of the Metropolitan community has this Beth Din been so strongly constituted, consisting as it does of the Chief Rabbi, two Dayanim and three assistant Dayânim, one of whom is the Senior Minister of the Federation of Synagogues. According to the Budget of the United Synagogue, the maintenance of this official Beth Din involves an expenditure of £3,150 per annum, surely a sum adequate to secure the due performance of all the duties that devolve upon its members. I venture to think the Community is entitled to know something more than is contained in this appeal of the identity of the Apocryphal Rabbis to whom the official Ecclesiastical Authorities have presumably delegated their duties. Or, perchance, the Rabbis themselves have already dealt with the problem of religious reorganisation, which you have so long pressed upon the community, and are no longer able in these war times to bear the entire financial burden involved in the maintenance of the assistant Rabbis they have appointed, and are now appealing to the community to share the burden with them. Or have the military tribunals been reluctantly compelled to confer the rabbinical diploma upon so large a number of rabbinical students, that the official Rabbis feel constrained to provide the stipends to enable their new colleagues to maintain their offices with becoming dignity? If the Committee of Rabbis and prominent laymen desire to keep their raft afloat upon this sea of want of information, they will promptly explain in detail the situation they are called upon to face in which they ask for the help of the community.

[Enclosure.]

תומכי תורה

TOMCHE TORAH,

"Beth Din" Court, Mulberry Street, Commercial Road, E.

Sir,—We beg to draw your kind attention to the pitiable condition of the Rabbis and Rabbinical students who are engaged in ministering the spiritual needs of their flocks in the many synagogues of the Ghetto sector of London.

As is well known they are entirely dependent on the mere pittance their Synagogue or Chevrah is able to offer them, out of which they are expected to provide sufficient support for their families.

It is, indeed, hardly necessary to mention the extraordinary trying times which these learned men have to endure, when the means of subsistence have risen to heights such as are practically unapproachable from the small amounts which are received by them.

Being weighed down by the ever-increasing burden of poverty and want they cannot be expected to give of their best to those masses for whom they are ministering. A Committee has been created which it is hoped will serve as a floating-raft upon this sea of want. This Committee is composed of Rabbis and prominent laymen of the Anglo-Jewish community.

We are appealing to all whose hearts are still kindled with reverence and kinship for the Torah and who are animated with the desire of strengthening the hands of its explorers and disciples in straitened circumstances, to come forward with a periodical subscription or donation for the above purpose. We feel that the community merely requires reminding of this state of things to come to the assistance of those who are devoting their lives to the study and teaching of the Holy Torah.

Donations or subscriptions will be gratefully received and acknowledged by the following gentlemen:—

J. W. Rosenthal, 119, Sutherland Avenue, W., President.
Rabbi Avigdor Chaikin, 47, White Lion Street, E., } Treasurers.
Rabbi S. I. Hillman, Court Lodge, Mulberry Street, E., }
M. J. Feldman, 65, Chicksand Street, E., Hon. Secretary.

Jewish National Movement.

Cardiff.—As the result of a collection made on the day prior to Yom Kippur in aid of the National Fund, over £6 was realised. The collectors were Messrs. E. Reuben and H. Zeligman, and Pte. H. E. Samuels.

Glasgow.—Under the auspices of the Queen's Park Zionist and Literary Society, a Conference of Zionist and Maccabean Societies was held on Sunday to consider the position of the Jewish National Fund in Glasgow. Mr. A. Links presided. It was unanimously agreed to recommend the appointment of the following as the Jewish National Fund Commission for Glasgow: Messrs. A. Links, Convenor; H. Shulman, M. Michaelson (Daisy Street), A. Sragowitz, Brill, and Miss Sunderland, and Mr. E. Wolfe, Hon. Secretary. Thanks were accorded to Mr. I. Horwitz for his services as Commissioner for the past five years, and it was agreed to inscribe his name in the Golden Book.

Liverpool.—The Young Men's Zionist Association has decided, owing to present conditions, not to issue a fixed syllabus. A Literary Sub-Committee of all Zionist Societies has been formed to arrange monthly lectures, and the Association will support these in lieu of its own regular functions. Its activities this year will be mainly directed in two new channels, viz., the spreading of the knowledge of the Zionist movement among members of English Literary Societies, etc., and the distribution of Zionist literature. Both these objects are already being prosecuted with successful results. The inaugural meeting will be held next Sunday.—The inaugural meeting of the session of the Girls' Zionist League and Junior Zionist Association was held on Sunday. Mr. H. Goldberg, President of the Junior Zionist Association, presided. Mrs. S. Levy and Mr. Sol Cohen delivered addresses on Zionism. Miss M. M. Prail, President of the Girls' League, Mr. Bertram B. Benas, and Mr. Ruben, Vice-President of the Junior Association, also addressed the meeting.

Mr. McCarthy's Succah.

This is the title of an entertaining story in the current issue of the *Jewish World*. It tells of an Irish janitor of block dwellings in the U.S.A., who erected a Succah for the residents and charged them for the use of it; and likewise what happened when the enterprising Celt put up his charges against his Jewish clientèle.

THE WAR.—*Continued from page 6.*

when, in brighter days, Jewish claims to equality are in the balance. For, he volunteered on the outbreak of the war at the early age of seventeen, impelled no less as a Jew grateful to liberal England than as an Englishman responding to the call of the land of his birth.

LANCE-CORPL. JOSEPH LAPPIN.

The late Lance-Corpl. Joseph Lappin was the eldest son of Mr. and Mrs. J. Lappin, of 43, Hillside Road, Stamford Hill. He joined shortly after the outbreak of war in September 1914. He went to the front in December 1914. He was wounded at Ypres and invalided home in September 1915. He returned to the front in April 1916, and was killed in action on September 9th. He was nineteen years old. Lappin was educated at Cowper Street School, and by his industry and ability he succeeded in obtaining a position at the Swiss Bank. He was modest and unassuming and of a friendly disposition. He was held in high esteem by his officers, and was very popular with his comrades. He was keen in the performance of his task, and never faltered in his belief in the justice of the cause for which he gave up his life. His career was full of bright promise and happiness for himself and his dear ones, and much sympathy is felt with Mr. and Mrs. Lappin in the sacrifice they have been called upon to make on the altar of patriotism and duty.—S. L.

A TRIBUTE BY B. J.

Lance-Corpl. Joseph Lappin, of Stamford Hill, was a Jewish lad who heard the call at the age of seventeen, and after two years on active service has met his death in the great cause. He was a youth with a man's discretion, at all times considerate, unselfish and absolutely devoted in loving attachment to his parents, his relatives, and his friends. Although so young, he had already commenced his career in the City in banking business, when he felt compelled, even at his tender years, to volunteer and put his prospects aside, and now he is no more. He is one of the numerous sons of our Faith who have laid down their lives so gloriously for their King and Country, but this fact will not altogether absolve the grief of those near and dear who mourn him so deeply. We who had the pleasure of knowing him, can only tender to them our sincere and heartfelt sympathy and condolence, and assure them that poor Joe will always remain to us a living memory in the true sense of the word.

PTE. HYMON FALK.

Mr. M. A. Romain, of Stoke Newington, writes to us: Hymon Falk was my manager for eighteen months. He left my business to be a soldier as he was very anxious to do his bit for his King and Country. His honesty, straightforwardness, and steadiness will be hard to beat, for I loved him as my own son. It is just about seventeen months ago when he left me to join the colours, and I deeply regret his noble death, which must indeed be a severe blow to his father and sisters.

PTE. M. FREEDMAN.

News has been received by Mr. M. Freedman, of the Empire Picture House, Huddersfield, that his son, Pte. Myer Freedman, was killed in action on the 18th ult. Pte. Freedman was awarded the Military Medal the day before his death. The medal was awarded "for initiative and consistent good work in . . . . sector between 16th May and 21st May, during which period he controlled and fired a mortar single-handed under trying circumstances with great skill." A letter from Capt. G. E. Sulmon, dated the 19th September, says: "I regret to say that among other casualties your son was killed. I am sending his Military Medal ribbon, which was presented to him the day before for good work in this battery some months ago. I am sure you will prize the decoration he won." Pte. Freedman was in the Trench Mortar Battery attached to the Duke of Wellington's Regiment. He joined the forces in September, 1914. Several letters from him have appeared in the *Examiner*. He was the only Huddersfield Jew who was of military age.

A MANCHESTER HERO.

At the Park Place Synagogue, Manchester, the Rev. Jacob Phillips in the course of a recent sermon referred to the large number of promotions and appointments among Manchester Jewish men, and eulogised the work of Second-Lieut. Albert Percy Myers (Royal Lancaster Regt.), a son of a member of the congregation, who had lately gained the Military Cross for conspicuous gallantry in action. Second-Lieut. Myers led his section forward with great dash, and when all had become "casualties" he went back and collected stragglers and led them on to the attack. Though wounded early in the day he refused to leave his battalion and set a fine example throughout.

A JEWISH CHAPLAIN AT ALEXANDRIA.

The Rev. I. Frankenthal, a native of Jerusalem and a refugee, has been appointed Chaplain to the Jews in the British Forces stationed at Alexandria and its environs. Mr. Frankenthal was born at Jerusalem of Russian parents, and at the age of sixteen became well known there as a Talmudical scholar. He married early in life and then went to South Africa, where he ministered to several congregations including Boksburg, and there became a naturalised British subject. He subsequently returned to Jerusalem, whence he was expelled owing to his refusal to adopt Ottoman citizenship. Mr. Frankenthal has, during the past year, preached on Saturday afternoons to Jewish soldiers at the Eliejahu Ha-nabi Synagogue in Alexandria. His services in that direction have now been officially recognised by his appointment as Chaplain.

"ONLY TWENTY LEFT."

Mr. Alfred Moses, of the West Central Jewish Men's Club, has received a letter from 2nd A.M. W. Warshawski, in the course of which he states: "You will be interested to learn how I spent my New Year. A service was conducted by the Rev. Michael Adler in an aeroplane shed about fourteen miles from ——, and it was one we shall all remember. There were present some 'Buff' boys, and they told us that out of ninety Jewish lads in their battalion only twenty are left. The news of the death in action of poor Johnny Joseph has deeply grieved me."

HELP FOR WAR SUFFERERS IN RUSSIA.

[From our Correspondent.]

Petrograd.

The Central Committee in aid of the Jewish war sufferers views with great alarm the decrease of the contributions towards its funds. The Government is curtailing its grants to the refugees, and the private donors are diminishing their efforts. It is estimated that six million roubles are required by the Committee to satisfy the needs of the refugees. Various measures have been adopted by the Committee to increase the collections.

ITALIAN MINISTER ON JEWISH CHAPLAINS.

The Italian Minister, Signor Bianco, who is in charge of the Sanitary Department of the Army, stated in an interview that the Jewish chaplains "displayed superhuman heroism in fulfilling their duties under the enemy's fire by encouraging the Jewish sons of Italy to perform their heavy task."

AUSTRIAN GOVERNMENT AND GALICIAN JEWISH HOSTAGES.

The Austrian Premier, Count Stürgkh, recently received in audience the Jewish Rector of the Lemberg University, Professor Beck, and the Vice-President of Lemberg, Dr. Schleicher, who had been released by the Russian Governments after spending a considerable time in Russia as hostages. The Premier assured them that the fate of the Galician Jewish hostages in Russia was receiving the attention of his Government, and that huge sums were voted for the purpose

of ameliorating their position. The Premier subsequently summoned a Ministerial Conference to which many Jewish communal workers, including Professor Beck and Dr. Schleicher, were invited and at which the problem of the hostages was discussed.

RUSSIAN-BORN IN EGYPT AND MILITARY SERVICE.

A Central News telegram from Cairo dated Saturday, states:—The Russian Minister to-day issued an order setting forth that all Russian subjects of military age in Egypt must present themselves for service in the British Army.

PROPOSED JEWISH BATTALION.

MEETING BROKEN UP.

Stormy scenes were witnessed last Sunday at a meeting held at Premierland, Whitechapel. M. Jabotinsky, and others, were to have addressed the audience on the subject of forming a Jewish battalion, but M. Jabotinsky was refused a hearing. After several fruitless efforts on his part, the meeting broke up amid great commotion, which threatened to develop into serious disturbances.

WAR VICTIMS' RELIEF.

JEWISH WAR REFUGEES' COMMITTEE.—On Sunday last, remembrance gifts, accompanied by addresses, were handed to Mr. Otto Schiff and Mr. George Merzbach, on behalf of the staff of the Jewish War Refugees' Committee, Eastern District, prior to their departure to join the Army. A performance by ome refugee children, arranged by Miss E. Simmons, was given in their honour.

BIRKENHEAD.—On the Day of Atonement an appeal was made on behalf of the Russian Relief Fund, and was liberally responded to.

CARDIFF.—A general meeting of the Russian, Polish and Palestine Jewish Relief Fund was held last week. Mr. S. Instone, Vice-President, presided. The statement of accounts for the year ended on September 25th showed that £855 had been subscribed locally towards the fund during that period. Thanks were accorded to the Rev. H. Jerevitch and the ladies and gentlemen who had been instrumental in achieving so splendid a result, and to Messrs. E. Blaiberg and B. Janner, B.A., for their work in compiling the balance-sheet. The following were elected: Mr. S. Instone, President; the Rev. H. Jerevitch, Vice-President; Messrs. Caspar Goldman, Treasurer; J. Goldman and A. Minski, Joint Secretaries; E. Blaiberg and B. Janner, Auditors; A. Baron, Collector; and a Committee. It was decided that a sum of £50 be forwarded to the Palestine Relief Fund.

LEEDS.—Appeals in aid of the relief funds were made in all the synagogues on the Day of Atonement. Substantial donations were offered. At the New Briggate Synagogue they reached £100.

WALLASEY.—The Rev. M. Levy made an appeal in the Synagogue on the Day of Atonement on behalf of the Russo-Polish Relief Fund. The special New Year collection carried out by Councillor H. L. Cohen (Hon. Secretary of the Wallasey Branch of the Fund) with the co-operation of Mr. M. Silver has already realised £87, and further donations are expected.

ITEMS OF INTEREST.

Messrs. Hutchinson have just published Part I. of a popular, pictorial, and authoritative work on "The Battle of the Somme." Among its illustrations are seen the preparation for the advance, the method of bombing the German trenches, the march of the regiments into action, the treatment of the wounded, and the search of German prisoners. It is like a cinematograph film arranged in book form, and all are shown in remarkable detail. The work will be complete in about eight fortnightly parts, and will contain about seven hundred illustrations from official photographs and cinematograph films, by arrangement with the War Office. The price of each part is 8d. The same publishers are issuing a work, now almost complete, of "Deeds that Thrill the Empire." It contains true stories of the most glorious acts of heroism of the Empire's soldiers and sailors during the Great War. The illustrations show how the men have won the V.C., D.S.O., M.C., and the D.C.M. The price per part is 7½d.

A successful concert was given recently by the Essex Concert Party to 1,500 soldiers at the Y.M.C.A. hut at Woolwich. The following gave their services:—Messrs. S. Chiswick, P. Davis, S. Kempner, and the Misses P. Davis, P. Morris, and F. Lazarus. Mr. Sam Davis was the accompanist, and Mr. M. Lazarus, Secretary.

Mr. Jack Mendelson and a party of friends, which included the Misses Millie Sagar, Belle Abelskie, Bertha Jacobson, and Mr. Leo. Josephs, paid a return visit to Alnwick Convalescent Camp, and gave an enjoyable concert to over one thousand convalescent soldiers. Col. Broom Giles, C.B., in proposing a vote of thanks to the artists, paid a warm tribute to the good work they were doing in entertaining the military.

Mr. and Mrs. Harry Lotery, of Aberdare Gardens, West Hampstead, gave a concert and tea recently to the wounded soldiers at Willesden Cottage Hospital. Cigars, cigarettes and sweets were handed round. The occasion coincided with the silver wedding of Mr. and Mrs. Jack Samuel, of Chatsworth Road, Brondesbury, who take a warm interest in the "Tommies" at this hospital and to whom warm congratulations were tendered.

The Edinburgh Ladies' Lodge (Order Achei Brith and Shield of Abraham) entertained a large company of Jewish soldiers home on leave for the High Festivals on Wednesday week at their hall, 78, Potterrow. There was an excellent programme of vocal and pianoforte music and dancing.

The Church Army has received an urgent demand for eighty more recreation huts for the soldiers on the Western Front, in addition to the hundreds already there and in other theatres of the war and at home. Each hut costs £300 and its equipment £100. A week's working abroad costs £5 and at home £2. The Church Army's huts, tents, and clubs are largely used by Jewish soldiers, many of whom have expressed their gratitude for the hospitality extended them. A Jewish lady recently gave a donation as a New Year offering in recognition of this hospitality.

At the War Seal Concert for disabled sailors and soldiers, held at the Chatham Empire, Miss Flossie Freedman, the well known elocutionist, was encored again and again. Her pupil, Athalie Davis, also met with an enthusiastic reception.

BOARD OF GUARDIANS: ADULT WORKROOMS.

From Mrs. SARA ALLEN, 5, Prince's Square, Hyde Park, W. [TO THE EDITOR.]

SIR,—Will you kindly inform any intending purchasers for the various Needlework Guilds that the Adult Workrooms have a large stock of useful garments, consisting of underclothes and dresses for women and children, shirts and flannel vests for men and boys, suitable for these and other charitable purposes at a very reasonable price.

I shall be glad to see ladies on any Tuesday, between 10.30 and 3 o'clock, at the Adult Workrooms, Jewish Board of Guardians, Middlesex Street, or I will execute any orders sent to me there, or to my private address as above.

Jaffa in War-Time.

A most interesting illustration of the harbour of Jaffa (Palestine) in war time appears in the current number of the *Jewish World*.

In the Provinces.

NOTE.—Insertion of news cannot be secured unless it reaches the office early in the week. Delivery of reports of Sunday functions is requested not later than Tuesday.

MANCHESTER.

RUMANIAN BENEVOLENT SOCIETY.

The annual meeting was held last week. Mr. M. Nessis, the President, presided. The balance-sheet having been adopted, the Chairman remarked that, considering the present circumstances and the fact that the annual ball had not been held, the Society was financially sound. It was hoped to hold a ball this year, so that the poor may be supplied with coal for the coming winter. The following were elected: Messrs. M. Nessis, President; I. Irgang, Vice-President; M. J. Silverman, Treasurer; Bernard Goldenberg, Hon. Secretary; and a Committee of twelve.

RYDAL MOUNT SYNAGOGUE.

In the course of his sermons on the Holy Days, Rabbi H. Levien, who has been appointed Rabbi of the Congregation, appealed for support to the charitable institutions of the city. He also addressed the children and younger members of the Congregation and advised the formation of a Study Circle.

BISHOP STREET SYNAGOGUE.

The following presentations have been made to the synagogue: Clock by Mr. H. Harris, table-cloth for the reading-desk by Mr. Rubenstein, and carpet for the stairs in front of the Ark by Mr. Navitzki.

SPANISH AND PORTUGUESE SYNAGOGUE.

On the 3rd inst., the marriage of Miss Hamwee with Mr. A. Shabetai was solemnised in this Synagogue. The bride is the sister of Mr. Joseph Hamwee, President of this Congregation. The celebrants were the Haham, assisted by the Rev. J. H. Valentine and Mr. B. Rodriguez Pereira.

UNITED SYNAGOGUE AND BETH HAMEDRASH HAGODOL.

A Siyum Hagodol of the Mishna and Tractate Baba Bathra was held on Sunday. Discourses were delivered by Mr. S. Silverstone (who takes a course in the Talmud every evening and every Saturday afternoon), Mr. Hochstein and others. The Rev. J. Schachtel was one of the speakers at a reception held subsequently.

NOTICE.—THE MANCHESTER BRANCH OFFICE of the *Jewish Chronicle* is at 147, Gt. Ducie Street, where the paper is on sale and Advertisements are received.

LEEDS.

BOARD OF GUARDIANS.

A meeting of the Committee was held on Sunday, Mr. Victor Lightman, J.P. (President), presided. It was resolved that a special appeal be made in aid of the funds in each Synagogue on the 8th Day of Solemn Assembly.

PROPOSED GIFT OF Y.M.C.A. HUT.

Preparations are being made to present a Hut to the Y.M.C.A. on behalf of the Leeds Jewish Community. It is felt that the presentation should be made as early as possible, as the function would have already taken place had it not been for the intervening festivals.

THE LATE MRS. HYMAN BENJAMIN.

Through the death of Mrs. Hyman Benjamin, on the 3rd inst., the community loses a well-known communal worker. She had been in the city over forty years, and during the whole of that time had taken a deep interest in communal life. She was one of the founders of the Ladies' Benevolent Society, and up to recently Treasurer of the Chevra Kadisha of the New Briggate Synagogue. The deceased took an active part in the latter congregation and was one of the members of the committee who took in hand the erection of the present synagogue. Mrs. Benjamin also did noble work in interesting herself in the marriages of girls in poor circumstances.

ENTERTAINMENT TO JEWISH SOLDIERS.

Pte. Frank J. Woolf, writes to us: I would esteem it a favour if you would find a corner for this letter of thanks to the Rev. M. Abrahams, Mr. L. Rosenberg and the Jewish Soldiers' Comforts Fund of Leeds. We were not allowed leave for home last week (I am speaking on behalf of the Jewish boys in the Bedfordshire Regt.), but we went to Leeds for the services on the New Year and were welcomed there in a thorough and astoundingly generous manner. We were fed, billetted and housed by the principal Leeds Jews and entertained by the fund on a large scale; in short, we were made to feel quite at home. No thanks from us can be too great for these ladies and gentlemen, but we would express the hope that the Jews in other towns would behave similarly, and help us to remember that we are all Jews and brothers.

NOTICE.—THE LEEDS BRANCH OFFICE of the *Jewish Chronicle* is at 189, North Street, where the paper is on sale and Advertisements are received. Telephone 264X.

GLASGOW.

[FROM OUR CORRESPONDENT.]

BOARD OF GUARDIANS.

A meeting was held last Sunday to support a scheme for the foundation of a fund of £3,000 to emigrate consumptive Jews, in order to mark the jubilee of the Board of Guardians' work. Mr. Michael Simons, D.L., J.P., presided, and the meeting was attended by representatives from all sections of the community, including Jewish Friendly Societies.

The CHAIRMAN said that £3,000 was a large sum to aim at, but the higher their aim the higher would be their achievement. They had already gathered £850 for the fund.

Mr. J. COHEN moved, and Mr. Moss seconded, a resolution expressing the meeting's approval of the scheme and promising its support. Mr. LOUIS ABRAHAMS, the Treasurer, and the chief originator of the scheme, spoke on the work of the Board, of which he had had personal experience for thirty years, and on the great want of some organised effort at dealing with the problem of the consumptive. Hitherto, with few exceptions, these cases had been treated as ordinary cases, but Mr. Abrahams gave the particulars of some cases where victims of consumption had been sent to colonies with a more congenial climate, recovered their health and become useful and prosperous citizens.

The Rev. I. LEVINE, in speaking to the resolution, referred to the disappointing results of sanatorium treatment which was expensive but brought no lasting relief to the patients who relapsed on returning.

After a discussion and some remarks by the CHAIRMAN, the resolution was carried with the utmost enthusiasm.

A UNITED SHECHITA BOARD.

A public meeting was held recently to form a United Board of Shechita. The question of "calling" a Rav was adjourned until the new Board is in full working order.

The following were elected on the Board: Messrs. A. Greenberg (Battlefield Synagogue), President; R. Green (South Portland Street Synagogue), Treasurer; Morris Woolfson (South Portland Street Synagogue), Hon. Secretary; M. Black (Langside Synagogue), B. Lazarus (South Portland Street Synagogue), L. Greenberg (Oxford Street Synagogue), D. Rosenbloom (Govan Street Synagogue), S. Rosin (Battlefield Synagogue), J. Shulman (South Portland Street Synagogue), and S. Woolfson (Battlefield Synagogue), Committee.

Mr. D. Rosenbloom presided over the meeting and was heartily thanked.

ENTERTAINMENT TO JEWISH SOLDIERS.

A gathering, unique in the annals of Glasgow Jewry and one which will not readily be forgotten by those who had the good fortune to be present, was held in the Windsor Hotel on Wednesday week, when about one hundred and fifty Jewish soldiers were entertained to supper at the invitation of the South Portland Street Congregation. The entertainment was preceded by a special service held in the afternoon in the South Portland Street Synagogue, conducted by the Rev. D. Jacobs, of that Synagogue, and the Rev. E. P. Phillips, of the Garnethill Synagogue. Mr. Phillips, addressing the men, said that wherever they were and whatever they did they were to remember they were Jews, members of the most ancient faith in the world, and that behind them was a long line of warriors who in the past had fought for what had laid the foundations of the great civilisation they now enjoyed. They must show their loyalty and patriotism in the most unmistakable manner in order to convince the world that the heart of the Jew still beat true to all that was good and upright.

After the service the soldiers marched through the town to the Windsor Hotel, headed by the Govan Police Pipe Band. Their appearance and martial bearing was the subject of general comment and admiration. Shortly after six o'clock the Chair was taken by Sir John Lindsay, the Town Clerk, and after a substantial supper a long programme of toasts and music was gone through. Sir John Lindsay, in a speech of welcome, said that, in respect of the large number of Jews in khaki present, the meeting was unique, and he regarded it as a privilege and an honour to be their Chairman. Many there knew the Gorbals district (laughter)—he claimed to have known it longer and to know it better than any present, and that was one of the reasons why he numbered among his friends those who resided there. Sir John referred to the assistance given by Jews to the Allies, and to the large number of Jews in the allied armies which were fighting for Justice, Freedom, and a lasting Peace, and the rights of smaller nationalities. He wished them good luck and God-speed, and hoped they would come back to their homes with a Crown of Victory. (Applause.)

Ex-Bailie M. Simons, D.L., J.P., whose reception on entering the hall had been very enthusiastic, emphasised the fact that they were fighting, not as Jews, but as Britons. He dwelt on the position the Jews found themselves in in some of the allied countries, such as Russia and Rumania, in whose armies they were fighting in large numbers. He declared that the Jews had an irresistible claim to consideration from the nations when the fighting had ceased. (Applause.)

Among others who spoke were Bailie Archibald Campbell, Col. Shaughnessy, Councillor Armour, Rfn. S. M. Lipshitz, Bailie W. M. Montgomery, the Rev. E. P. Phillips, and Mr. W. G. Hunter. The arrangements, which were excellently carried out, were in the hands of Messrs. E. Isaacs, A. Naftalin, S. Markson, L. Freeman, A. Barnett, and Ben Cohen. Mr. Louis Freeman was accompanist for the musical portion of the entertainment.

The Lord Provost of Glasgow, in a letter to Mr. L. Freeman apologising for his absence, wrote that he desired to congratulate the Committee on their forethought and consideration in so gathering together and entertaining their soldier friends. It was a matter of regret to him that he was unable to be present. He cordially joined with all the speakers in the good wishes extended to the Jewish soldiers, and he sincerely trusted that in the discharge of their duty as British subjects they would, at this time of national crisis, acquit themselves with credit and distinction, as so many of their faith had already done, and come back to their homes in safety, when they and their comrades in arms ended this war by securing a future world-rule founded on righteousness and permanent peace.

GLASGOW UNIVERSITY.

Mr. Jack Lipschitz, youngest son of Mr. and Mrs. B. Lipschitz, has passed the third Professional Examination for the degrees of M.B., Ch.B. The Senate has approved of his appointment to the Mackintosh Bursary in Psychological Medicine.

BIRMINGHAM.

[FROM OUR CORRESPONDENT.]

GREEK CONSUL RESIGNS.

Mr. Albert Phillips, who has been Greek Consul in Birmingham for the last twenty years, has tendered his resignation, as a protest against the actions of the Greek Government. In doing so he sent the following telegram to the Foreign Minister at Athens:

> I sincerely regret being compelled to place my resignation, as Consul in Birmingham, in the hands of His Majesty. Having represented the Hellenic Kingdom, from a period dating from the leadership of M. Tricoupis, and with great admiration for your country and all it represents, I feel I can no longer be useful in its interests, under a political régime, which appears fatal to the well being of the nation.

CITIZENS' COMMITTEE.

At the monthly meeting of the Hebrew Board of Guardians, the Rev. A. Cohen was nominated for election on the Mutual Registration of Assistance Department.

THE LATE GIRLS' RECREATION CLUB.

Before beginning his afternoon Sermon on the Day of Atonement, the Rev. A. Cohen made a statement with reference to the late girls' recreation class. He reminded the congregation that he had opposed Jewish girls joining a Christian club at the Severn Street Schools. He had since learned that supervision and guidance, were necessary in war time, and had been accorded. His suggestions to safeguard the religious interests of the young girls had been complied with. He, therefore, withdrew opposition to the arrangement till after the war. He hoped Jewish ladies would now interest themselves in the management of the club and that the community would assist with financial aid.

A NEW RAV.

Rabbi R. A. Charna, of the Orthodox Synagogue, Stepney Green, London, has been unanimously elected Rav by the foreign community of Birmingham. Rabbi Charna was born in 1884 in the vicinity of Lomza, Russia. He was educated in the famous Talmudical Colleges of Slobotka, Kovno, and Vlozna. He was ordained by great Russian Rabbis, and holds his "Semicha" from Rabbis Raphael Shapiro, Luria, and Reines. In Russia, Rabbi Charna was Principal of the Suvalk Yeshiva. He has considerable secular knowledge, and has the reputation of being an excellent preacher and a good organiser. Thanks to his efforts the Stepney Orthodox Congreation made gigantic progress.

ENTERTAINMENT FOR SOLDIERS.

On Sunday, the Tailors' Employees Society entertained the Jewish soldiers home on leave for the Holy Days, at their Club Room. Mr. Lew Goodman presided, and was assisted by the Treasurer, Mr. Wittenberg. Light refreshments were provided, and each soldier was presented with a box of cigarettes. An enjoyable concert was given by Messrs. Will Morris, Harry Siss, Will Adams, Bamford,

(Continued on next page.)

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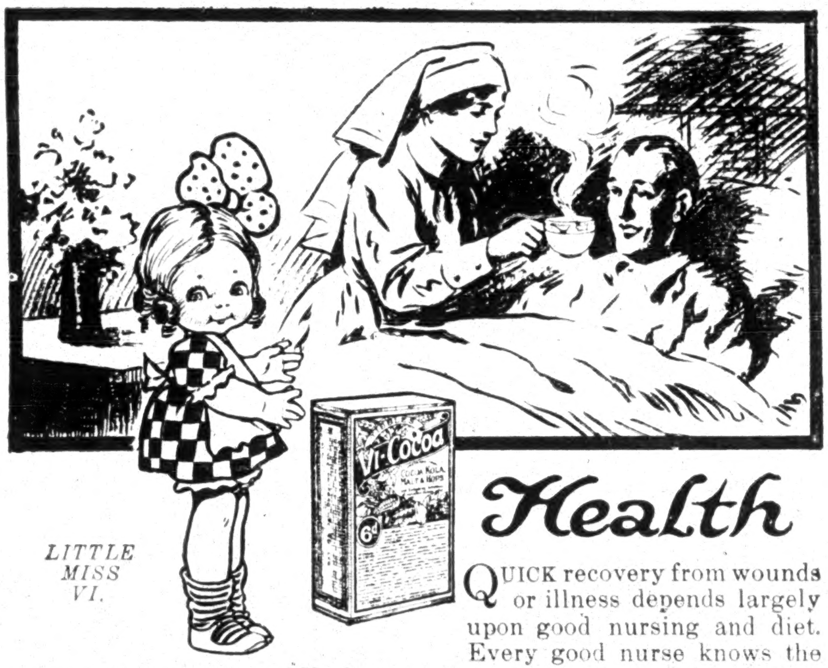

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IN THE PROVINCES.—*Continued from page 17.*

Granby and Grant, and the Misses Maudie Goodman, Clara Davis, May Birch, Sugarman, &c. The social re-union was highly appreciated by the boys in khaki and their friends.

CARDIFF. At a general meeting of the Cathedral Road Congregation, Mr. H. Latner (President) presiding, it was decided to remove the Almemar from the end to the centre of the synagogue.

A general meeting of the Young Jewish League was held at the Memorial Buildings, Cathedral Road, when final arrangements for the third annual concert were made. The concert will take place on Wednesday, the 25th inst., at the Lewis Street Hall, Canton, at half-past seven. Admission is by ticket only, which may be obtaimed at popular prices from the Officials and Committee.

DONCASTER. The annual meeting of the Congregation was held recently. Councillor S. Morris presided. The members extended a cordial welcome to the President, Mr. H. Schapiro, on his recovery from his serious illness. The balance-sheet, which showed a satisfactory financial position, was unanimously adopted. Messrs. H. Schapiro, L. Srolowitz, and M. J. Grunthal were re-elected President, Treasurer, and Hon. Secretary respectively. A Committee was elected consisting of Councillor S. Morris, Messrs. H. Harris, M. Kletz, L. Lewis, and W. Schapiro.

EDINBURGH. At the Carlton Hotel, last Saturday night, a reception was given to the Jewish soldiers home on leave for the Holy Days. Organised by a Committee representative of the community, the function was a conspicuous success. Lieut. H. Nathan, H.L.I., presided. In proposing the toast of "His Majesty," the Chairman referred to the large number of Scottish Jews who had responded to the call. The toast of the "Army and Navy," proposed by Mr. C. I. Michaelson, convener of the Reception Committee, was responded to by two non-Jewish guests, Sergt.-Major Hunter and Colour-Sergt. Lewis. A number of humorous and musical items were rendered. Pte. Symon Stungo, A.S.C., presided at the piano.

"POTASH AND PERLMUTTER IN SOCIETY."—*Continued from p. 10.*

it's about time I had a change. After a while I'd like to play Potash, and Mr. Yorke, I'm sure, wouldn't mind playing Perlmutter. The only difficulty in the way is our sizes. Could these be exchanged?

"The other day the editor of a weekly magazine wrote to me, requesting me to send him some brief particulars of what I had done during the past seven years. This is only one of the penalties of success. I need hardly say that I flatly refused to supply any details, as the queries were so foolish. The editor wanted to know what was my mother's name, what was my grand-uncle's name, what was my great grandmother's maiden name; was my father born in Tipperary or Ballymeshuggah; did I ever get married, if so, how many times; was I ever in gaol? Now, if I had been in gaol during the whole of those seven years, is it likely that I would tell 'em? The actor would have something to do to account for the time spent. He would have to cudgel his brains a little to make up a counterfeit list of theatres visited and towns played in. The popular 'idol' is a human being like any other, after all. Should he have 'fallen' previous to his ascent as a star in the theatrical firmament, ought he to tell? To tell or not to tell, that is the question, as Shakespeare may have it. 'Should an actor tell,' now here's a luminous title of a play for some flaming genius.

POTASH AND PERLMUTTER ON THE FILMS.

Just then the call-boy knocked at the door, handing in a letter for Messrs. Yorke and Leonard.

"Who is it from?" queried Mr. Yorke.

"It's from Barker's Film Company. Hello! Here's our shreck. I wonder if it's alright."

Mr. Leonard then commenced testing it, first by sniffing at it, next by trying it with his teeth.

"It's alright, Gus. Pity they haven't sent more like 'm. My God! Film-turning. That *was* an experience. Tell him, Gus!"

Mr. Yorke broke in, "I found it a most interesting experience. It is entirely different from stage acting. Facial expression tells everything. You can have the voice of a bull or the bark of a dog, but for the cinema all you need is the ability to control your features. I should advise all would-be aspirants for the 'pictures' to place their faces in the hands of a massagist. Now, why didn't I start in business as a massagist? Look what a heap of money I could be making now? I'd beat Rothschild at his own game.

"Still, a cinema player has very little initiative left; all the labour and the honour falls to the director or producer. He tells you what the scene is about, what feelings you are to have. Now I consider this last piece of dictatorship simply monstrous. Fancy you've backed a *Shtummer* and you appear crest-fallen, and (mark the and!) the director tells you to 'go on' and laugh—to smile a little. The impudence—to smile a little! Ol-right, well—can you smile a little at such a time? By the beard of the prophet, I swear that I wish the director no other harm than that one day he should also back a *Shtummer* as I've done, and somebody should have to tell him—to smile a little.

"EINSTIEN AND SON."

"The film we played in was divided up into five parts. It was entitled 'Einstien and Son,' and was written by Dr. Eiderman, Lecturer at the Philharmonic Hall, Regent Street. This was the first long Jewish film-comedy that was produced in England."

And what was the comedy all about?

"The comedy? . . . All about? . . . . I didn't knoi *anyting* about it? Sure! Ask my partner, Len, isn't that right? I swear on oath that he doin't knoi *anyting* about it, and the other actors they also doin't knoi *anyting* about it. Only the director knows. And why shouldn't he knoi *everyting*, pray? Has he not got more brains than I'm paid for?"

BEHIND THE SCREEN.

At this, Mr. Leonard interrupted.

"This is how it's done. The director says: 'This is scene No. 108. You wear a morning suit. Go in and smoke a cigar.' The next scene was No. 43, which was fifteen years earlier. But I forgot to smoke my cigar in scene No. 108, and instead of that in scene No. 43; so I smoked my cigar fifteen years earlier. After that we went to lunch. We came back and took the next scene which was fifteen years later. It was the interior of a synagogue. I was to play the beggar. Then I became a millionaire in the next scene seventeen years later. But instead of taking it in the logical order of time, it had to be done for some mysterious reason *vice versa*, upside down. When the synagogue scene was being done, a dog wanted to go in, and so he had to be kept out of it. I explained to the Christian producer that no dogs are allowed to make *Minyan*. But the dog kept on barking and barking and barking, and disturbed us in our work. Luckily, his barks won't appear on the screen. Barker's producer got so wild that he wanted to shoot him. Finally, one of the scene shifters threw a brick at him. The funeral takes place next Friday at 2 p.m. sharp. No wreaths."

The call-boy then ran in crying, "Curtain rising!"

Messrs. Yorke and Leonard thus brought the interview to a sudden conclusion and both hurried off shouting, "Give the JEWISH CHRONICLE readers Potash and Perlmutter's complimentsof the season in wishing them all a happy New Year."

In Paragraph.

THE Chief Rabbi and Mrs. Hertz are unable to thank individually their friends from far and near who have congratulated them in connection with the solemn season. They beg to tender their grateful thanks and cordially reciprocate all their good wishes.

MR. D. L. ALEXANDER, K.C., celebrated his seventy-fourth birthday yesterday week.

LONDON UNIVERSITY.—Erich Büchler, St. Paul's School; Isidore Epstein, University Tutorial College; and Raphael Tourover, Dalston Central and Hackney Downs Schools, have passed the Matriculation in the Second Division.

SANDY'S ROAD SYNAGOGUE.—Miss Berlyn, daughter of the Vice-President, has presented a silver pointer to the Synagogue.

FREE SERVICES IN THE WEST CENTRAL DISTRICT.—Services under the auspices of the United Synagogue were held on the Holy Days at Toplady Hall, Tottenham Court Road, and were conducted by the Rev. L. Canter (who also preached), assisted by Mr. Abraham Marks. Messrs. E. L. Walford and M. Naselski acted as Wardens. Mr. Leopold de Rothschild, who was accompanied by Sir Adolph Tuck and Mr. J. H. Taylor, of the Central Synagogue, attended the afternoon service on Yom Kippur. Mr. de Rothschild read the Haphtorah in English.

SHEPHERD'S BUSH SYNAGOGUE.—The following gifts have been made to the synagogue: Mr. and Mrs. D. Alexander, pair of silver bells for Sepher Torah; Mr. and Mrs. B. Davis, silver Kiddush cup, suitably engraved; Mr. and Mrs. Marcell, silver breast plate; Mrs. Simon, mantle for Sepher Torah; "A Friend of the Congregation" a silver breast plate.

STAMFORD HILL SOCIAL AND LITERARY SOCIETY.—The new session will open next Sunday at the Marcus Samuel Hall, New Synagogue, Stamford Hill, when there will be an inaugural Conversazione and Presidential Address by the Rev. S. Levy, M.A. Owing to present conditions, all functions this session will commence at half past six. An attractive list of lectures, debates, and social fixtures has been arranged.

HOME FOR AGED JEWS.—The inmates were provided with a poultry dinner, fruit, etc., by Mr. and Mrs. S. H. Harris, of 56, Tavistock Square, in celebration of the twenty-first birthday of their son, who was in the firing-line in France, and has since been killed. Gifts of fruit have been received from Mr. A. Emanuel and Mr. R. Wagner-Levy.

CHILDREN'S SERVICES.—Services for children were held during the Holy Days at the Christian Street Council School, and were superintended by Mr. A. Levene, who was assisted by Mr. L. Weber. The services and addresses were much appreciated.

EAST HAM AND MANOR PARK ASSOCIATE SYNAGOGUE.—The Ladies' Guild have presented the synagogue with three Mantles for Scrolls of the Law. The presentation was made by the President, Mrs. J. Joseph, who spoke on the work of the Guild, and asked the ladies and gentlemen present to support the society and do their best to increase the membership. The gift was accepted by Mr. Dembina, President of the Synagogue. Dayan Mendelsohn delivered an address.

BRIXTON SYNAGOGUE.—Special Sabbath-afternoon services are being arranged at this Synagogue, the first of which will be held on Saturday, the 21st inst. They will commence at four o'clock. While following on the lines of the statutory service, they will be rendered partly in English and in alternate verses by the minister and congregation so as to enable the latter not only to follow but also to participate in the reading. The services will be choral and will include a short address.

GOLDER'S GREEN SYNAGOGUE.—At the induction of the newly elected minister on New Year's Eve, the Rev. Sydney M. Ellis, the Reader of the synagogue read the Mincha service.

MR. PHILLIP COHEN officiated as Minister on behalf of the United Synagogue at the service held on the Day of Atonement for the Jewish patients at the Brompton Hospital.

MR. E. LIPSON, M.A., has been invited to deliver a special course of public lectures on "The Economic History of Modern England," at Bedford College, London University.

MR. LEOPOLD BLIND has removed his dental surgery to larger premises, 207, Oxford Street, W.

Musical Notes.

Sir Thomas Beecham will open another operatic season at the Aldwych Theatre to-morrow evening, when an addition will be made to the repertoire. Saint-Saens's "Samson and Dalila" will be sung on the London operatic stage for the first time in English. The cast includes Miss Edna Thornton as Dalila, Mr. Frederick Blamey as Samson, Mr. Frederic Austin as the High Priest, and Mr. Norman Allin (a new-comer in the company) as an aged Hebrew.

Music has been heard in abundance during the past week. The Promenade concerts have attracted satisfactory audiences throughout the week, the soloists including such well-known artists as the Misses Margaret Balfour, Ruby Heyl, Louise Dale and Irene Scharrer, Messrs. William Murdoch, Cecil Baumer Solomon, Kenneth Ellis and Joseph Cheetham. The frequenters of the "Proms." will be glad to learn that the concerts are to be continued until the 21st inst.; thus the full eight weeks' season will be completed.

On the 20th inst. the London String Quartette will give the first of their sixth series of Chamber music concerts. The programme comprises Mozart's Quartette in G, No. 12, the "Bologna" Quartette in E minor of Frank Bridge, and Brahms' Quintette in F minor, with Miss Fanny Davies as solo pianist. Subsequent soloists will be the Misses Myra Hess, Irene Scharrer and Ethel Hobday, and Messrs. Benno Moiseiwitsch, Solomon, and William Murdoch.

An enthusiastic welcome has been accorded to the new series of All-British concerts, held under the auspices of the War Emergency Entertainments on Thursday evenings at Steinway Hall. At the concert of last week good work was done by the British String Quartet, led by Mr. W. H. Reed. An outstanding feature was the performance of two of the latter's violin pieces, noteworthy for their melodious quality. An Eastern Suite by Dr. Cecil Hazelhurst received a first performance. Written in four movements, it proved of striking musical value. Another novelty consisted of two songs by Easthope Martins, ably sung by Miss Edith Varley. An address was given by Mr. Isidore de Lara.

Special attractions are being offered by the various Sunday concerts. At the Palladium a special concert was organised by Miss Elizabeth Asquith, in aid of the Arts Club. Next Sunday afternoon the London Symphony Orchestra will be conducted by Mr. Julian Clifford, and in the evening a miscellaneous concert will be given by the Band of the Coldstream Guards. The vocalists will be the Misses Rosina Buckman, Effie Mann, and Margaret Balfour, Mr. Joseph Cheetham, and Mr. Thorpe Bates. Mr. Henry Ainley will also appear.

New works of specifically Jewish interest are by no means of frequent occurrence. Highest praise must, therefore, be given to the orchestral score of "Hatikvah," "A Song of Hope," written by Mr. Bertran B. Benas. Scored for strings, pianoforte and wind instrument, it should prove a valuable addition to the musical library of any orchestra that require such a work, and from a melodic standpoint it is of high musical value. We hope to receive other works from the same pen.

A Plucky Jewish Lad.

At the Library Hall, Stoke Newington, last Saturday evening, at the conclusion of an address by the Right Hon. Will Crooks, M.P., on the War, the Mayor (Mr. Ormond), who presided, presented the certificate, on vellum, of the Royal Humane Society, to Master Arthur Jack Kenner, for his courageous act in saving a student from drowning. The Mayor, after describing Master Kenner's plucky act (the details have already been published), remarked that he was quite sure that the audience would agree with him that such deeds should be recognised. (Hear, hear.) He thought that what had occurred suggested to them two lessons. The first was the desirability of making swimming a part of compulsory education, and the second, the value of presence of mind and prompt decision. Master Kenner was received with loud applause by the large gathering as he stepped on to the platform to receive the framed certificate, and was patted on the back and warmly congratulated by Mr. Crooks.

. . . WITH THE . . .

"Children of the Ghetto."

. . . . BY ONE OF THEM. . . .

Superior male writers have long poked fun at the feminine *penchant* for bargain sales. They have told us of expensive taxi trips to town in order to secure a reduction of three-farthings on wonderful bargains that nobody wants. And they have told us, also, of the patient queues and the subsequent scrimmages inseparably associated with these seasonal "sacrifices." I had thought that nothing could equal such scenes in fierceness and intensity of feeling. But, then, I had never passed a raw fish emporium on *Erev Yomtov!*

Dear me! Shall I ever forget the bustle, the excitement, the shrill repartee? Is it possible for that picture ever to fade? The centre of the throng, the bewildered shopkeeper, fearful of his life, like a man at bay. And the poor, inoffensive plaice, the bulky halibut, the handsome mackerel, they seemed to change owners continually. "Excuse me, Madam, that's *my* halibut!" "You'll pardon me"—and the lady seemed to grow taller with every word she uttered—"but I've been watching that halibut since nine o'clock this morning, waiting to have it weighed." The shopkeeper attempts to act as arbitrator, and during the resultant discussion another lady handles the disputed halibut, has it weighed, cut up, and, hey presto! is safely in the car before the palaver has ended. What a subject for a cinema film!

I do know this: that more life-long friendships have been severed at the fishmongers than ever elsewhere. For the life of me I cannot see the why and the wherefore of this fierce bargaining for the harvest of the sea. If high prices rule, it is the fault of shoppers themselves. Their very eagerness, their pathetic anxiety to secure supplies, help to send prices bounding like the thermometer in July. There would seem to be a fortune awaiting some petticoated genius who would devise a scheme of co-operative purchasing. Think of the time and temper that would be saved. Imagine the Jewish housewife purchasing her fish as calmly as she purchases her potatoes. Imagine it!

Mr. Joshua Levy's annually recurring complaint as to the imposed abstinence enforced upon observant Sephardim in regard to the time limit for "taking" the fast is one of those features of the JEWISH CHRONICLE we would not miss for worlds. It seems a pity that the blue-blooded brothers of ours should be thus penalised, and one is led to wonder at the reason for this lack of uniformity. So far as the breaking of the Fast is concerned, I notice that whilst the Ashkenazim were obliged to curb patience and appetite until 6.6 p.m., their more fortunate brethren of Bevis Marks and Lauderdale Road were enabled to do so at 6.5 p.m. It does seem to me that that extra minute rather more than compensated for the fifteen which had been taken from them on the previous evening.

And the rush to the tea-shops at the conclusion of the Fast! The poor waitresses were at their wits' ends in coping with the enormous volume of business, at almost an hour when the depots close for the night. The psychology of Kippur would seem to provide an interesting study for those whose inclinations lie in this direction. Here, you have the spectacle of folk who have managed to curb their hunger, yet who, for the life of them, will not wait an extra half-hour until safely home. Then you have the case of the many worshippers who, the instant the Shofar sounds, pull off their Talisim and bang them with their books into their lockers, then beating a hurried and loud retreat from the synagogue altogether oblivious that the Atonement Service is still uncompleted and that the evening ritual is in progress. This, I know, is an old sore, but that does not make it any the more presentable. Fancy, people who have fasted for twenty-five hours being so negligent of the decencies as thus to brawl in the place of worship in which they have been praying from "early morn till dewy eve," and all for the sake of getting that cup of coffee and piece of fried fish a few moments sooner!

I have no word for that queer sort of person who strolls into synagogue at 4.30 and stays until five, this enabling him to pay his annual visit to Judaism and reach home well within the hour. Nor have I aught but pity for the genus who trips lightly up to the ladies' gallery every half hour in order to ascertain whether his better half or his lady love is keeping fit. Which reminds me that a university man propounded to me the query a day or so ago: "Don't you really think that folk would say far more prayers and regard the day with a little more significance, and think a little less of their hunger, if Kippur were Kippur *without the Fast?*" And here, I fear, I am treading on territory that is not mine. One only recalls the travesty of Kippur as observed in certain communities in the United States. And one is discreetly silent. Better "hungriness" than such "innovations."

A little wail from the trenches. My correspondent is a Jewish boy, who tells me how wistful he felt when the New Year came round, and knowing that home leave was out of the question. "Imagine poor me," he wrote, "celebrating Rosh Hashona with the ration of bully beef and biscuits. It set me wondering what sort of fare they were having at home." I feel for that boy, just as I felt a year ago for another close friend in khaki who was set to digging trenches on Kol Nidrei night! Find me, if you can, anything more replete with tragedy. But war is war. Still, as no man can foresee how long this world struggle is likely to last, and as the end of the war will not mean the immediate return home of our fighters, there is time for some of us to think about Passover hampers for our Jewish soldiers. As a community, we have hardly distinguished ourselves by any collective act of thoughtfulness. We could not start the year more auspiciously. And if, perchance, the war be ended by Passover, what is to prevent the funds being diverted to another worthy cause?

A correspondent sends me a newspaper clipping from a reputable journal, in which an advertiser seeks the services of a smart clerk, with the pendant observation, "No Jews need apply." It is rather amusing to observe that the salary offered is such that no smart clerk would ever dream of accepting. And as for barring would-be Jewish applicants, that surely is a superfluity. The Jew, of all workers, knows his true value. The smart Jew—well, the smart Jew is invariably his own master.

The other Sunday afternoon Dr. and Mrs. Hertz were trudging through "the Lane" on the way to the meeting of the Sick Room Helps Society. It would have been interesting to hear what they thought of the Ghetto market-place, and whether Frying-Pan Alley jarred in any way upon their sense of the æsthetic. But, seriously, it does not seem fair to the Chief Rabbi and his charming lady, nor does it accord well with communal prestige, that Dr. Hertz should still be without a conveyance of his own. Some time ago Ald. Howard Walford suggested that Dr. Hertz should possess his official automobile, but the idea seems to be still *in nubibus*. Granted that Dr. Hertz is one of the most democratic of our ecclesiastical heads; granted that he regards the motor 'bus as by no means beneath his dignity, we owe it to ourselves to fill this evident want. Even trips through "the Lane" may become embarrassing.

The Stage.

Mr. Matheson Lang has decided to postpone the production of Mr. Besier's new comedy, "Buxell," announced for next week, till the lighting and scenic effects are in perfect working order. In the meantime he will revive "Mr. Wu" to-morrow for a limited number of performances and will resume his original part. Miss Lilian Braithwaite will appear as Mrs. Gregory.

Messrs. Vedrenne and Eadie's next production at the Royalty Theatre will be an original comedy in three acts, entitled "Home on Leave," by Edward Knoblock. It is an episode in the life of a British officer, who will be played by Mr. Dennis Eadie, and Miss Marie Lohr will be the heroine. The action takes place in London on the 18th October, 1916. The first performance of the play will be given next Wednesday afternoon, which, it will be noticed, is the same date as the action of the play.

"The Best of Luck" has settled down into an established Drury Lane success. The curtain now falls every evening at about eleven o'clock.

The Palace Theatre, elaborately redecorated, will reopen in about a fortnight's time with "Vanity Fair," written by Mr. Arthur Wimperis and composed by Mr. Herman Finck. The new revue will be in two acts and ten scenes, and M. P. L. Flers is supervising the scenery and setting. The cast includes Mlle. Regine Flory, Miss Moya Mannering, Miss Teddie Gerard, Miss Gwendoline Brogden, and Mr. Jan Oyra. Among the comedy scenes provided for Messrs. Nelson Keys and Arthur playfair is a burlesque of "Chu Chin Chow." Mr. Stanley Logan will play the part intended for Mr. Jack Morrison, who has joined the Colours.

"High Jinks" reached its fiftieth performance at the Adelphi Theatre on Friday. The full company of principals, including Mr. W. H. Berry, Miss Nellie Taylor and Miss Marie Blanche, appear at the matinées.

Towards the end of this month Messrs. J. W. Pemberton and Wallace Parnell will present at the Kingsway Theatre an entirely new revue, entitled "Extra Special," by F. Firth Shepherd, with music by Harry Collman.

The cast of "Houp-La," at the new St. Martin's Theatre will include Mr. George Graves. A burlesque of "Chu Chin Chow" and a tabloid Lancashire drama will shortly be added to "Pell Mell" at the Ambassadors. Mr. Nat D. Ayer has returned to the cast.

An interesting play will be performed next week at the Dalston Theatre. Its title is "The Wife With Two Husbands."

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East Ham Palace of Varieties, High St., East Ham. Tel. East Ham 54.
The Ten Blighty Boys in "Sing Boys Sing," Lorna & Toots Pounds, mimics. L. Ephraim presents "The Meanest Man on Earth." Frank Armstrong in Protean and Vocal Novelty. Leon Rogee. Coral Cain. Cole and Rags. Winifred Fairlie. Bioscope.

Tottenham Palace of Varieties, High Rd., Tottenham. Tel. Tott. 128.
Percy Honri in his 1916 Revue. The Piquays & Imp. Bert Lytton, Bioscope.

Walthamstow Palace of Varieties, High St., Walthamstow. Tel. Walthamstow 40.
Foreman & Fannan. Martini Trio. Jas. Augustin and Annie Hartley. Hillier and Haynes. Maud Hughes, Soprano. Olive Weir. Lydia Nerigne & Co. in "L'Apache." Bert Lytton. Bioscope.

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THE JEWISH CHRONICLE: CHILDREN'S SECTION.

OCTOBER 13, 1916.
TISHRI 16, 5676.

Young Israel.

A TABERNACLE THOUGHT.

Lovely grapes and apples,
And such pretty flowers,
Blooming in the Succah,
That in the back-yard towers.

Green leaves for the ceiling;
Sift the sun and shade,
To a pretty pattern,
As in forest glade.

Cool retreat and dainty,
For a little child,
Toddling in, by prospect
Of its joys beguiled.

Round he casts his blue eyes;
Stretches hand in haste;
Darling baby, all this
Just is to his taste.

But his eyes brim over,
Soon with sudden tears;
Ah, he learns the lesson,
Of the coming years.

For the fruit is gilded,
And the flowers are wax;
Life's a pretty vision,
Only truth it lacks.

ISRAEL ZANGWILL.

* * *

He who is most slow in making a promise will be the most faithful in performing it.—ROUSSEAU.

Ah yet, though all the world forsake,
Though fortune clip my wings,
I will not cramp my heart, nor take
Half view of men and things.
—TENNYSON.

There is one quality that all men have, in common with the angels, blessed opportunities of exercising, if they will, mercy.—DICKENS.

Love all, trust a few,
Do wrong to none.
—SHAKESPEARE.

NOTICE.—*All communications in connection with "Auntie's Chat" column must be addressed to* **"AUNTIE,"** *"Jewish Chronicle" Office, 2, Finsbury Square London, E.C. All other communications must be addressed to* **THE EDITOR,** *"Jewish Chronicle," 2, Finsbury Square, London, E.C.*

AUNTIE'S CHAT.

There may be some people who are a bit puzzled at the fact that the Jews who have been so careful to emphasise the fact that God is a Spirit should yet have so much of Nature in their religion. At Shevuoth they decorate the synagogues with foliage and flowers, at Succoth they live in tabernacles decorated in a very similar way, while they parade the synagogue with nature symbols. The point is that we do not make a God of Nature, we merely pay tribute to Nature's God.

GOD'S AUTOGRAPH.

But the real significance of these Nature festivals of ours is our recognition of the fact that in the beauties and wonders of Nature we have one of the best proofs of the greatness, wisdom, and goodness of God. As someone has well put it, every rose is an autograph from the hands of the Almighty God. The natural world is full of messages from the Creator:

Every bird that sings
And every flower that stars the elastic sod,
And every thought that happy summer brings
To the pure spirit, is a word of God.

THE LESSON.

Somewhere in the Book of Job, if my memory serves me aright, occurs the phrase:

"Speak to the earth, and it shall teach thee."

Many and many a time I have spoken to the earth and it has taught me a very great deal. It has taught me the lesson of patience. The seed we sow will ripen in good time. It has taught me the lesson of perseverance. Much ploughing and tilling is needed before the golden grain can be garnered. It has taught me the lesson of God's protection, the lesson that these frail tabernacles are intended specially to emphasise. Every plant has its lesson to teach—the tall strong palm, the lesson of self-reliance; the myrtle, the lesson of sweetness; the willow, the lesson of humility; the citron, the lesson of charity. In very truth, "To the thoughtful mind the blade of grass is a parable, and the leaf on the tree outdoes all the miracles of ancient scroll."

YOUNG ISRAEL CHILDREN'S LEAGUE.

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October 13, 1916.

AUNTIE'S LETTER BOX.

"A Widow's Mite."—Very many thanks for your gift and good wishes.

Ruth Daiches, W. Kilburn.—I am glad to welcome you as a niece.

A.S.H.—Thank you for your generous donation.

Gerty Hesselson, Standerton, S.A.—My congratulations on passing your examination. Please thank your brother and sister for their contributions. All my funds are deserving. I hope your society will be a success.

Adeline Jacobson, Birmingham.—My best wishes to you.

Esther Levin, Liverpool.—Welcome to the League. Many thanks for your gift.

Bella Richman, South Hackney.—I am afraid you would not find me there. Thank you for your donation. It is a long time since I heard from you. Write again soon.

Edith D. Sandler, Cape Town.—I quite agree with you. Many thanks for gifts and good wishes.

Mrs. Sassoon, W.—The quotation is attributed to Carlyle although it does not appear in his works.

Annie Werner, Glasgow.—Thank you for your brightly written letter, which amused me very much. It is not quite the longest I have received, but I trust to receive the promised one soon.

Lily Shieff, Glasgow.—I am sorry that you have not had any letters yet. I am again putting your name in the Exchange.

Ethel Waterman, Johannesburg.—I was glad to hear from you after your long silence. Write again soon and tell me all about your Society.

◆

THE GOLD IN THE ORCHARD.

AN ITALIAN FOLK TALE.

There was once a farmer who had a fine olive orchard. He was very industrious and the farm always prospered under his care. But he knew that his three sons despised the farm work and only wanted to make themselves wealthy as fast as they could.

When he grew old and thought he was about to die, he called his sons and said, "My children, in the orchard there is a pot of gold hidden. If you want it, dig for it." He would tell them nothing more, despite their entreaties.

When the farmer died, the sons set to work to find the pot of gold and they dug the soil from one end of the orchard to the other, but could find no pot of gold. Great was their disappointment at their failure.

When the next olive season came they found the trees had never before yielded such fine fruit, and it was soon sold for a pot of gold!

And then they saw the meaning of their father's message, "if you want the pot of gold hidden in the orchard, dig for it."

COMPETITION.

I feel sure that this fresh competition will meet with the approval of all my members. Colonial members can also compete.

SENIORS.

A prize will be awarded for the best short story of Jewish interest not exceeding 250 words.

JUNIORS.

A prize will be given for the best essay on "My school life."

RULES.

1. All competitors must be members of the League.
2. Entries must be the unaided work of the competitors, and should be written on one side of the paper only, quite separately from letters to Auntie.
3. All entries must bear the name, address, and age of the competitor. These particulars should not be sent on a separate slip of paper.
4. Juniors must be under 12 years of age.
5. All entries from the United Kingdom must be received before November 10th, and from the Colonies before January 1st, 1917.

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HOW TO JOIN THE LEAGUE.

Members of the "Young Israel" League undertake "TO UPHOLD AND PROMOTE, BOTH PUBLICLY AND PRIVATELY, THE BEST TRADITIONS OF JUDAISM AND THE JEWISH PEOPLE." To join the League, fill in your name and address on the coupon to be found in each issue of "Young Israel" and send it to "Auntie." New members receive a beautifully illuminated certificate.

◆

GIFTS TO AUNTIE'S FUNDS.

OLD PEOPLE'S COMFORT FUND: "A Widow's Mite," 1s.; A. S. H., 5s.; Molly Hesselson, 9d.; Esther Lewin, 1s.; Bella Richman, 2s. 6d.

PENNY DINNERS: Phillip Hesselson, 9d.; Edith D. Sandler, 1s.

JEWS' HOSPITAL AND ORPHAN ASYLUM: Phillip Hesselson, 9d.

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CHILDREN'S COUNTRY HOLIDAYS FUND: Gerty Hesselson, 1s. 3d.

POLISH JEWS' RELIEF FUND: Gerty Hesselson, 1s.

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NOTICE TO CORRESPONDENTS.—All letters must be signed in full, and reference made in the body of the letter to any enclosure. Colonial stamps cannot be used. Postal Orders should NOT be filled in.

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The world depends on its school children.—TALMUD.

Teach thy tongue to say, I do not know.—TALMUD.

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